The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1936, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXIII | Friday, February 28, 1936 | NUMBER 18

CONTENTS

Our Basic Problems	477	Seven Days' Survey	493
Week by Week	478	The Play — Grenville Vernon	497
Society and Delinquency — Bernard Sachs	481	The Screen — James P. Cunningham	497
Of the Misuses of Diversity — Bryan M. O'Reilly	484	Communications	498
Pogroms in Belfast — Frank C. Hanighen	486	Books — George K. McCabe, P. H. Williams, Frederic Thompson	500
Dr. Barnes and Religion — Patrick J. Barry	489		

Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

OUR BASIC PROBLEMS

WITH his habitual and forceful clarity of thought, Dr. Nicholas Murray Butler has reminded his fellow countrymen of certain facts which are in great danger of being lost sight of in such a period of excitement and of partizan passion as seems to be inseparable from any presidential campaign, but which this year is of exceptional violence and confusion. Dr. Butler was addressing a New York Republican Club, as a fellow member of the Republican party, but what he said to them was applicable to all thoughtful Democrats as well. We may add that it was also applicable to all American citizens, of all parties, or of none, who are—or who ought to be—more concerned with the general good of their nation than they are with the special interests of any party, or of any class.

Dr. Butler pointed out (as political partizans never do) that no political party when in opposition to a party in control of the national administration should content itself with mere attack upon the party in power, or with fault-finding, however justified both attack and fault-finding might be. It must also present a positive policy of its own. As he said:

"Nothing is easier than to tear to pieces much of the hopelessly unreasonable, costly and destructive work which the present Congress and its predecessor have set in motion at Washington and from Washington throughout the nation. What we must do, however, is to go beyond that. How are the Republicans going to deal with unemployment? How are the Republicans going to deal with social security and relief? How are they going to deal with the necessity for a balanced budget and some relief from the present crushing, indeed, intolerable burden of taxation, the proceeds of which are wastefully expended under official control."

Dr. Butler's searching questions should be of

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particular interest to Catholics, no matter of what political allegiance, who are—or, at least, ought to be—deeply concerned with the application to such problems as those outlined by Dr. Butler of the ethical principles taught by the supreme authority of their Church. It is very evident that a special responsibility rests upon all thoughtful Catholics in our present crisis not to be led astray even by the most justifiable criticism of the present administration's policies so that they shall consider their political duty accomplished by attempting to overthrow such policies without advancing any positive ideas of their own as to how the basic problems of the crisis are to be overcome.

As Dr. Butler also pointed out, in his address to the Republicans, bound up with the questions of unemployment and relief, as they exist so gravely in the United States, there are the further questions of their relations to the general world crisis arising from the changed conditions of life and social organization by reason of the tremendous increase in productive power brought about by machine production. These conditions cannot be dealt with except by a commensurate increase in the consumption power of the masses. "Put into the simplest terms," Dr. Butler explained, "this means that wages must not be reduced but rather as fast as possible they must be increased, for it is the vast army of those who are in receipt of wage and salaries who are the consumers and upon whose power to consume depend prosperity and the reduction of unemployment."

A similar view of our basic problems has been laid before the public recently by that veteran worker for social justice, the Very Reverend Francis J. Haas, Ph.D., now rector of St. Francis Seminary, speaking to the Catholic Conference on Industrial Problems at Chicago last month. Dr. Haas also touched upon that fundamental factor of our social crisis which is even more important than the unemployment problem, namely, the right of labor to organize, and to have their organizations fully recognized as participants, not as mere tools or pawns, in the efforts of the government, and of the industrial and financial powers of the country, to deal with the social crisis. A second point which Dr. Haas fully stressed, as Dr. John A. Ryan also has been doing, is the large part which the teachings of the Church not merely allow any government, but which it holds to be the duty of a government to exercise, in the control and direction of the economic policy of the whole nation, in the interests of the general welfare, and not of any particular class.

This second point is the one which is most strongly opposed by the critics of the New Deal, on the ground that such a policy opens the door for some form of dictatorship, Fascist or Socialistic. Yet unless those who hold that this danger—which undoubtedly is a real one—is so grave that any move in that direction should be halted are prepared to offer some other policy than a return to laissez-faire, they fall into the classification of politicians so recently denounced by Dr. Butler—those who can do nothing but tear down what the present administration is doing without proposing any remedy save the outworn policy of unrestricted laissez-faire which produced our present crisis. On the other hand, both Dr. Haas and Dr. Ryan stand out against all those who would substitute some form of collectivism for the system which has so palpably failed. "All intelligent Catholic students of the subject," says Dr. Ryan, "maintain that there is a middle ground between individualism and Socialism, and that an economic organization can be set up which will provide all the regulation that is necessary for social justice, and at the same time avoid that centralization and excessive regulation which would imperil the priceless goods of liberty, opportunity and democracy. The form of economic organization which I have in mind is the one set forth by Pope Pius XI, commonly designated as the occupational group system."

All these real thinkers, Dr. Butler the philosophical Republican, and the two leading exponents of the social teachings of the Church, agree in holding that the basic problems of our social crisis cannot be solved on superficial grounds. It is to be hoped that many other leaders of thought will come forward to debate these fundamental issues, and save the nation, if it be possible, from the mud-slingers and the demagogues of all the parties.

Week by Week

The Trend of Events

IT WAS again a week of legislation, with a variety of interesting proposals getting the attention of a Congress sometimes snow-bound and always conscious of impending elections. Possibly the most important single measure was the farm bill which, phrased in terms of soil conservation, empowers the federal government to subsidize farmers who curtail production. The most interesting part of this legislation is doubtless that which makes subsidies dependent, after two years, upon state action. Doubtless this bill is merely a stop-gap, enabling the government to carry on for a time its program of crop reduction until some more comprehensive legislation, embracing all aspects of agricultural conservation, can be devised. A minor furore was caused by House approval of the new army bill, which allots to the defense forces a larger annual sum than they have been granted during any peace year. It was estimated that if the measure is passed and the assignment of funds

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to the navy is not curtailed, the total armament cost for the coming year will be in excess of $1,000,000,000. Meanwhile the attempt to frame newer and better neutrality laws made little progress, as important advocates of such laws began to differ greatly with one another. Outside Washington, the principal issue was doubtless the status of WPA workers, who were on several fronts a company of heavily engaged warriors. As substantial groups in various cities rioted, with the aid of numerous unemployed, a federal judge ruled that under the law war veterans were entitled to priority on public works jobs. This verdict was a severe blow to that part of the Relief Administration which felt that the bonus could be used to relieve pressure on other government funds. The Supreme Court ruling on the TVA case, awaited with deep interest for a long while, upheld the government's right to construct dams, produce power and offer it for sale. But though eight Justices concurred on this point, the constitutionality of many other important aspects of government ownership and operation was not determined. It was widely felt that the decision would tend to lessen the significance of constitutionality as an issue in the approaching political campaign.

As Time Goes On

THOUGH the European "malady" is not fundamentally economic but rather spiritual and social, there is no doubt that the pressure of material difficulty brings to the surface all the trouble latent beneath. The disease is more violent in some places, but is present everywhere throughout that Old World to which we Americans look with traditional and ineradicable sympathy. Perhaps the most interesting scene just now is the French, because despite all the love of domestic and foreign peace which has characterized the sons of Gaul during the past sixteen years, upheavals too peristent to be dismissed with less than anxiety are now really a determining factor. Behind many a startling Cabinet change there stands group and factional antipathy of a very elemental kind. The attack upon M. Blum and the resultant monster demonstration in Paris by the Left came as a climax to a daily series of disturbances in progress ever since the dismissal of Laval. Oddly enough, it was l'Action Française this time and not the Croix de Feu which seemed the principal instrument of the conservatives. At all events, it was the Maurras-Daudet organization which the government elected to suppress. There is a strong movement toward Fascism among the students in particular, and sympathies with Italy clash with belief that alliance with Russia is the strongest bulwark of the republic. It may be that the determination of the peace-loving majority in France will eventually manage to carry the extremists along as the road to future prosperity becomes more passable. If not, there is going to be another great European disturbance, and this time the smaller nations also must be affected. Could one hope that revolution would really clear the air, the prospect would be less alarming.

The New Seminaries

WE HAVE noted with great satisfaction the entry of Catholic seminary faculties into the wider intellectual life of the United States. To the assistance given by trained theologians, philosophers and historians at these institutions a large number of Catholic publications and pulpits now bear witness. Thus the laity is profiting indirectly by the work being done to form a thoroughly educated clergy. In all this the good fruits of training are manifesting themselves. Years ago, there were available a number of immigrant priests who brought the learning of old universities to what was then a missionary country. Later on circumstances led to reliance upon practical rather than intellectual leadership. Finally a younger generation of priests were picked and the best spirits sent abroad—to Rome, Louvain, and the German or Austrian universities—for years of preparation. Eagerness to place the latest findings of all scientists (including the natural scientists) at the disposal of Catholic missionary activity was the principal characteristic of these years. Often enough the work being done went practically unnoticed. It was forgotten that a time of building included, as an integral event, intellectual reconstruction. Today there can no longer be any doubt that the results are striking and important. The Church in America is better equipped than ever before to undertake the defense of doctrine as well as the spread of positive teaching. Nobody is under any misapprehension of the seriousness of the task. But there is joy in a struggle for which one is prepared and ready.

Catholic and Politics

THERE is every reason to believe that the average citizen has a greater awareness of his responsibilities. He wants to know more about the policies sponsored by the government or by the parties which contend for the right to exercise that government. It is a common experience that lecture audiences are harder to please than they were formerly, and that the habit of discussion in particular has been commendably developed. But we ought to be careful lest this interest lead to too much dogmatizing in the realm of public affairs. While no individual has the right to cling stubbornly to theses for which there is little evidence, or above all to assume that opinion rather than facts is

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what counts, it would be too bad if the bricks we are sure to throw at one another during a political campaign were to fly over into the realm of religious or cultural ideology. We have always believed that the Catholic framework is the best possible guarantee of tolerance. Our traditional Christian attitude toward the human reason is both friendly and sceptical. It assumes that the intellect is not impervious to reason, but it is also fully aware that this reasoning process has decided limitations. If a given individual had a complete command of history and science, economics and sociology, practise and theory, he would be in a position to say with a fair degree of certainty that one political experiment was unquestionably sound. But since it is doubtful that any such given individual exists, we prefer to assume that the process of finding our way about in the maze of earthly conditions is dependent upon a number of fairly deliberate guesses. To THE COMMONWEAL it seems that a bevy of civic and social arguments currently advanced are plausible. But it hopes always to have the good grace to listen to other surmisals and to make room for the expression of any point of view which makes sense. We shall continue to hold that none of the extant creeds are either for or against NRA, for example, and to be guiled by an awareness of the relativity of most human speculation.

Marching Men

THERE is probably some virtue in the act of group marching which escapes the merely rational part of the inquiring mind. Mr. Sherwood Anderson had this idea when he wrote his novel about "Marching Men," those platoons of the hopeful hopeless who kept rhythmic step in their constant tramp to nowhere. Soldiers on parade, of course, do not count, because the effect of uniforms, disciplined movement and smart military music is obvious. But why do protesters always march? Is it for the imagined effect on the public, or the real effect on themselves? To act as a walking advertisement of their actual or imagined wrongs? Or to taste the sense of power from mass movement? When the French Royalists recently assaulted the Socialist leader Léon Blum, their act, though deplorable, was easy to follow in motivation. But when, by way of reply, 100,000 Leftists organized a march through the streets of Paris, bearing the tricolor rolled so that only the red showed—a neatly thought-out trick, that—what was their motive? To comfort M. Blum? To show their strength in case another assault was attempted on him? Or merely to take exercise in congenial company? Similarly, in New York, when the poetically named and fiery young Representative Vito Marcantonio had a sharp diffeernce of opinion with the police recently as to the feasibility of a protest march, what made him so set on it? The unemployed groups, whose cause had brought him up laudably enough from Washington, were not interdicted from meeting in Madison Square, where he might have addressed them to his heart's content. Later, they went in small groups, unmolested, to the Port Authority Building, where they held another meeting. Why did the congressman choose to make an issue with the police about their forbidding him to lead the meeting en masse from the first of these points to the second? He thereby caused a near riot, his own arrest (for three hours), and the bandying about of the phrases, "protective custody" and "flit gun." And he got no march. Why did he want one so badly?

The Olympics

THE CLOSE of the winter Olympics finds the athletes of the United States decidedly chastened in aspect. From the championship won four brief years ago at Lake Placid they have tumbled to fifth place in the unofficial but quite reliable scoring. Norway, Germany, Sweden and Finland, in that order, go ahead of them. Of course the first, third and fourth of these nations super-excel in winter sports by temper, habit and the favor of circumstances, while the second has in recent years made of athletic training something much more nearly approaching a national religion than an amateur diversion. Of course, too, the most difficult handicap to impose on athletes is to take them across the ocean; acclimatization being peculiarly difficult, apparently, in matters of physical competition. And of course, finally, our contenders did run into some incalculably bad luck, the chief examples being the injury to the leader of the four-man bob-sled team, one of our big threats, and the loss of a silver, or even a gold, medal in hockey by tiny margin—a gruelling scoreless tie and a heartbreakingly close defeat of 0 to 1. But all of that is in the game. The totals must be taken as fairly decisive; and the fact remains that our teams went to Garmisch-Partenkirchen with six winter Olympic titles and came away with only one—though that one, for the two-man bob race, was very thrillingly retained. We cannot fancy-skate, speed-skate, ski-run or ski-jump with the world's best, and that is the plain truth. We will probably not remain in fifth place forever. We have an infinitude of athletic material to draw on, a natural athletic and competitive spirit to sustain us, and plenty of cold territory up and down the country to practise in. Perhaps we needed this lesson to start us going. And if, in the process of coming forward again, the glories in fun and the gains in health of cold-weather games are spread over the total population, as they should be, the 1936 winter Olympics results will turn out not to have been a defeat, after all.

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SOCIETY AND DELINQUENCY

By BERNARD SACHS

The importance of training and environment have possibly never been set forth more lucidly in their relation to youthful delinquency than they are by Dr. Sachs in the paper which follows. One of our leading neurologists, the author has learned a great deal from active court experience. The paper is based upon an address delivered by Dr. Sachs at the Regional Conference on Social Hygiene, which met in New York on January 15, 1936. It discusses such problems as education and heredity.—The Editors.

I PROPOSE to discuss briefly the relative importance of medical, psychiatric and social factors in their relation to the development of delinquency and crime in early life. I have worded this statement very carefully so as to indicate at once my special line of thought in connection with the serious problems that challenge the best efforts of every one of us.

Lest I be misunderstood, let me say very definitely that I concede that physical and mental abnormalities play a considerable rôle in youth charged with delinquency and crime. I wish to give them their just due; no more, no less. I am, however, fully persuaded that these conditions are of minor importance, as compared with the influences of the social, especially the home and school, environment of youth.

If it be necessary to justify my appearance on this platform, let me say that for nearly half a century, if not longer, I have been intensely interested in the child that showed some nervous or mental disorder. I have felt an even greater interest in the normal child and in keeping the normal child normal. Recently, as some of you may know, I have had occasion, together with Drs. Wilcox, Howard Potter and E. H. L. Corwin and assisted by Dr. Alice E. Paulsen, to make an intensive study of the procedure in the Children's Court of this city. That study and the conclusions reached are now a matter of record.

This investigation was made at the suggestions of several members of the court, who requested the Academy of Medicine to have such an inquiry instituted, with suggestions as to changes in the procedure. The experience gained by all the members of the Academy Committee during the various morning sessions of the court which we attended and the very careful study which we gave to the problems presented by the court during a period of six months, forced upon us the conviction that the judges of the court did an admirable bit of communal work, that the probation officers, the social service agents and the psychiatrists connected with the court did their work conscientiously and well, and that if the crime problem of youth continued to trouble the courts and us, improvement would have to be sought through other than purely medical agencies.

As a committee of physicians we were compelled to say to the judges of the court, "We are thoroughly in favor of paying attention to medical and psychiatric factors in a given case, but do not stress these points inordinately. Let yourselves be guided by that admirable judgment, human sympathy and common sense which we saw displayed by you throughout these various sittings."

While I have reason to believe that all the members of the committee were of the same opinion and agreed to every point of the report, I assume full responsibility for arguments I present.

In the matter of the relative importance of various factors let me urge you to consider that if a child charged with some delinquency or with truancy presents some glandular disturbance, let us say insufficient or excessive thyroid function, that disturbance should by all means be taken into account and if possible corrected. That does not, however, prove that this glandular dysfunction, as we say, is responsible for the offense charged against the child. A child with such disturbance, in home surroundings that were entirely neglectful of the elemental influences of decency and honesty, will suffer far more from its social misfortune than from its physical ailments. Just so, and I have a special purpose in saying this; if a young boy or a young girl—say at the age of ten—has been charged with some offense, and if that same child on careful investigation has been found to have shown in his earlier years some sexual abnormalities, possibly nothing worse than some sex curiosity, there is not sufficient evidence to prove that sexual experience was the chief cause of the child's delinquency.

I wish especially to stress this point because I find that in so many of our well-intentioned organizations, in child study groups, and in social service classes, altogether too much attention has been and is being paid to the question of sex to the neglect of other far more important factors. Many social groups, instead of spending hours upon hours on "sex education," could spend time more profitably if they would discuss how to develop honesty, truthfulness, respect for authority, patriotism, love of neighbor. Do not fall for catch phrases. There are many things more important than repression, inferiority, complexity.

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But some will no doubt be inclined to say: "What about hereditary tendencies to crime?" Before answering that question let me say just this. Anyone who has delved into recent genetic literature as I have, and who has had to give much thought to the matter, will, I think, be compelled to reach the conclusion that I reached many years ago, before any one of us knew anything about chromosomes, genes and what-not.

I was in sympathy with the statement of Walsh and Foote, to disregard the "bogey of heredity," and I have accepted as my working hypothesis the belief that the average child is potentially a normal creature, and that nothing should be done that might retard or interfere with its normal development, and that every child is not merely an "integrated biological going [why not growing?] concern," but it is also a member of the community in which it is to play its part according to well-established—even if conventional—rules and standards. As high an authority on heredity as Jennings is agreed that while the unit characters may be transmitted from generation to generation, or from one set of ancestors to another, even these physical characteristics can be affected in an important way by environment. I have been at some pains to consider the modern laws of heredity, to the transmission of mental diseases or mental peculiarities, and I find that we are often on very uncertain ground when we try to make hereditary influences responsible for disease.

Even Jennings has to allow that "the conditions under which the individual lives are the finally decisive factor in determining whether he shall fall a victim to tuberculosis (or to diabetes); it is these conditions that must be made the point of attack in warding off the disease." It is even more probable with regard to asocial behavior that conditions of environment and not heredity must be held responsible.

It may not be inopportune to state here that of all the serious mental diseases that are known to occur, some of them as family afflictions, only two disorders can be attributed definitely and chiefly to hereditary influences. When we come to consider behavior of the individual, which is often asocial, because it comes into conflict with conventional laws of man's making, it is easy enough to conclude that heredity will probably have very little influence upon asocial behavior, and when it does seem to play an important part, it is because that individual in question has been exposed from his very earliest days to influences, to precept and example, that were hostile to the accepted forms of decent and proper conduct.

It will of course be of importance to investigate the family history of children charged with delinquency, but it will be of importance especially in shedding light upon the conditions under which the child passed its earlier months and years.

In the contest between heredity and environment, environment is easily the victor. I am so strongly convinced of this that I am almost ready to believe that if the child born of thieves were separated from its parents and other relatives in the earliest months of life and were placed under thoroughly wholesome influences, and kept under these influences long past the age of puberty, that child would not, nine times out of ten, show any thieving propensities. I wonder how many children raised in orphanages, provided they were received in such orphanages very early in life, have been specially criminal or delinquent. I presume some of our social service groups may have some definite statistics; if so let us have them.

My contention is that we must stress environment far more than heredity. While we are on this subject let us consider the other extreme, the development of genius or talent. I begin to wonder how much of that can be ascribed directly to hereditary transmission and whether the development of talent or genius is not the direct result of early environment—that is, of the home, care, instruction, and appreciation of culture and of learning that were brought to bear upon such a child by its cultured and intelligent parents from the very earliest moments on. And when we realize how many men of genius and talent have come of families in which there was or is a mental taint, or a tendency to alcoholism, we can see how little there is to be said in favor of heredity versus environment. And incidentally we can see what a lot of irresponsible suggestions and practises have come into vogue in connection with the question of sterilization because of hereditary taints.

I would not refer to this special matter if I were not anxious to deflate, as it were, the importance of heredity in the development of character and to stress the importance of environment. In the practical consideration of these problems it is of course of the greatest importance that parents and teachers should be instructed as to relative importance of these various factors.

While sitting at the court sessions and seeing one little fellow after the other brought up before the judge, attended by one or both parents, it was illuminating to note how utterly helpless most of the parents seemed to be. At the same time it was evident that in most of the parents there was the intention to keep the child up to the level of decent behavior and the natural hope to make a useful citizen of such a child charged with some special form of delinquency. No one can have a proper conception of the almost cruel exposure of children to adverse social conditions unless he sits in at such court sessions, and can in that way envisage a cross section of our community. And what applies to the children that were brought into court I am certain applies with almost equal force to many of the more fortunate homes.

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So many parents do not seem to grasp the importance of precept and example, and above all, as I stressed many years ago, in the entire community the fathers are horribly at fault in the matter of neglecting the proper training and education of their children. The entire responsibility is placed in many instances upon the mother, many of whom unfortunately are under faulty guidance.

When I noticed that some of these children brought in for some more or less serious offense were sympathetically and in obedience to the finest instincts of man returned by the judges to their homes, with instructions to the parents how to take care of the child, I was wondering how many of them with the wretched physical and social conditions of their homes would be able to take any sort of care of such children.

We are all agreed nowadays that society, if not the state or nation, has the duty to safeguard the health of the community. I feel that society has an equal duty to safeguard the behavior and character development of the child. It was the greatest satisfaction to hear from Chief Justice Hill and others of the court that few of the children brought into court had ever been under the influence of our various social organizations, and that if such children were brought into court and paroled or given over to the care of one of our many social organizations, such a child was rarely again returned to court. That was the most heartening impression received during those court days.

The moral is very evident that all social organizations must unite in a thoroughly practical way in order to take charge of as many of these children as possible. It is wrong to wait until a child has become a delinquent, but all growing children in every part of our city, in every community, in every stratum of society, should be given the benefit of wholesome home, educational, cultural and, above all, sport influences. Keep the child off the streets, unless supervised; provide attractive occupation, wholesome companions, sensible amusements; make school work practical and attractive.

I wish to make my special acknowledgment to the excellent work done by the Young Men's and Young Women's Christian and Hebrew Associations, by the various boy and girl scout movements, by the playgrounds associations, by the various camp organizations, by the Kips Bay Neighborhood Association, and similar associations. A wonderfully stimulating movement was organized under the National Child Welfare Association, the Knighthood of Youth. All these organizations and movements are doing excellent work, but the results would be far more satisfactory if a concentrated effort were made to give these influences a chance to permeate the homes.

I am thinking of the vast amount of good that could be done by visiting nurses, for instance, who while performing their mission of ministering to the sick, could very readily grasp home conditions, and where they see pernicious influences at work, they might very well call the attention of competent authority to it. All these relief organizations must be welded into a practical unit, a unit at least as far as the direction of work is concerned. I wish it were possible, but I am not certain that the law would consider this feasible, to remove children, especially those who have been charged with an offense, from the homes or the conditions in which delinquency has been encouraged and fostered.

From the excellent judgment displayed by the justices, I am certain that they are quickly able to evaluate the moral fiber of the parent or parents whose child is brought before them. But after all the judges see the child when it is brought to court. The probation officer or the social agent who has the opportunity to visit the home should have the duty to report promptly to the judge whether or not a child, paroled to the custody of its parent, can or cannot be expected to do well. Exactly how this union of forces is to be brought about seems to me to be a fair matter for such a conference as this to consider carefully.

Chief recommendations made to the court were: (1) To lessen the number of children actually brought before the court. We thought this could be effected by having an intake department where the youthful offenders could be quickly and properly sifted by a competent probation officer or social service worker with a sufficient medical and psychiatric background. No doubt there are competent individuals in the service of the court now and others could easily be trained. This would help to lessen the burden of the judges and would help to group the children that would particularly need thorough medical and psychiatric investigation. (2) We found that while the psychiatric department was ably conducted, too great a load was put upon it. Too many medical and psychiatric examinations were asked for; moreover, properly enough, a complete psychiatric examination took nearly three weeks; the judge sits only two weeks in any one court; the medical or psychiatric report does not reach the judge who originally saw the child in court. The fewer cases, the shorter the period required. The committee felt that the psychiatric clinic should be a diagnostic clinic, at the service of the judges. A child may be remanded to the clinic for brief periods of treatment, but the clinic should not be a therapeutic department of the court. For that purpose recourse might be had to the many excellent hospital and dispensary services in the city.

The committee considered the delinquency problem of youth—a problem that needs the close cooperation of all the available social forces of the community. The medical men and psychiatrists

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stand ready to help; but the laity, especially the social forces, have the more important work to do.

Before concluding may I emphasize once more the importance of giving correct information and sound guiding principles to parents and teachers with reference to the development of the normal child. Beware of attaching inordinate importance to fads and fancies and doctrines that may have a passing vogue but are unsound and often dangerous. Our present-day conditions are troublesome enough and when we find that it is difficult even for the most careful parents to raise their children in anything like a wholesome atmosphere, when we read of crime and well-planned crimes committed by very youthful individuals, we have every reason especially to regret and to impugn two distinct agencies of the day that have a most detrimental influence upon the development of normal behavior. The one is the tabloid sheet and other journals that have glaring headlines and alluring pictures; and then, above all, the gangster film, that not only makes a hero of the gangster, occasionally pointing a rather feeble moral, but displays in every detail, the technique of crime.

It is bad enough to read of a holdup, but it is far worse to see it actually enacted. And when, as every one of us has seen, children are allowed to stage holdups in play, apparently with the approval of some admiring parents, the time has come for the entire decent community, irrespective of race, creed or religion, to utter a solemn protest against the public exhibition of such films. The love story and the love film are often disgusting enough, but they have a far less detrimental influence upon the growing child than has this gangster film. The moving picture can be of such tremendous value in a truly educational way, and can be made of such great interest to children, that I am certain if the public protests loudly enough, the moving-picture producers will be ready to change their methods in such a way that at least the technique of crime will not be brought to the notice of the young and the old in what is often a fascinating though repugnant fashion.

Summarizing what I had in mind to say, though I may not have succeeded: the child is not born a criminal; it has rarely if ever inherited crime; and it is led into delinquency and crime through improper or insufficient social care. Let all the social welfare organizations, no matter what their special aims may be, unite in the strongest possible effort and with the grim determination to prevent the development of crime. They can do it if they will set about it in the right fashion.

OF THE MISUSES OF DIVERSITY

By BRYAN M. O'REILLY

MR. TAAFE has quoted Shakespeare, and so I may cap his quotation with another:

> 'Tis strange how many unimagin'd charges
> Can swarm upon a man, when once the lid
> Of the Pandora box of contumely
> Is open'd o'er his head.

Having suffered adversity, and with the black care which it brings still camping on my pillow, the "Uses of Adversity" drew me; thinking perhaps to find a fellowship, I found a rodomontade. While the argument is not clear, the train of thought appears to be that the rich, the wicked bankers and the "money lenders," are pauperizing the nation's youth—having already quenched the morale of their elders—for their own nefarious purposes in the next generation. "Women in the throes of dispair; men dropping into the river," are placed in juxtaposition with "bankers and stock-market sharks dodging income taxes," while "millionaire playboys merrymaking under soft southern skies" jostle "idle workers shivering and cold," in his paragraphs. Finally "captains of industry" and "rugged individualists" who are "exploiters of the poor" and "usurers" can "rub their fat hands" for "they will have a servile generation . . . to make fat and rich and greasy the plentiful return of dividends and graft and blood money." I do not like these blood-curdling words which smell of the soap-box, and so have been sparing of quotations, taking only enough from his witches' cauldron to catch the odor of his thought.

Adversity can strip a man of most things, and cause him to look fearfully into the dark future for what it may take next; but no amount of suffering, whether borne or merely seen, should sap integrity of mind. The howling of the "have nots" for the blood and goods of the "haves" is as old as history, and it rises always to a crescendo in times of "depression." Reason does not uphold such clamor and intelligence should not feed it.

Dissect Mr. Taaffe's argument, throw out the inflammatory rhetoric, and what remains? That proverty and dire suffering and want, and riches and careless ease, stand side by side. Has it not been always so? To build up one as a foil for the other may be "good writing" but it proves nothing, and the reasonable man will put it aside with a sigh to delve deeper into the roots of things. Not one scintilla of evidence does he produce to buttress the bitterness which he would have his unthinking reader carry away; he concocts his devils' broth of discord on generalities. The cap-

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italistic system under which we live, and have lived contentedly enough for years, may be all wrong; but such alternatives as Communism, Fascism or Socialism will be found also to have their evils and disutilities. Our civilization is out of joint, but we are all one within it, and to attack viciously a class because of individual misdeeds—this is what loose talk of "bankers," and "usurers," and "money changers," amounts to—is making them scapegoats for the laws of supply and demand under which we needs must live. The best hope of remedy for a sick world is a renewed concept of Christendom, but spleen and hatred nourished on envy and jealousy are not Christian tools. "Thou shalt not covet thy neighbor's goods" still stands. Pity for the awful plight of many, and indignation at the manifest injustice abroad, may cause us to wish to make this world again entire, but with justice and charity.

But one must not take "The Uses of Adversity" too seriously. The argument is slippery. Having built up animosity, without proof and by "fiat," against "the advocates of the present order" who are presumably the "haves," i.e., anyone who has made a success of life under capitalism, of whom "bankers," "Wall Street sharks," "usurers" and "individualists" are archtypes, he proceeds to tell us that the men, women and children of the nation are pauperized. The fact, as usual, is merely asserted; we are given no proof and no evidence, nor is any suggestion put forward as to how else a drastic situation could be handled. Let that go: the essential and amazing inference drawn is that the evil influences which he has castigated are responsible. What has been done—whether it be pauperizing or not—has been accomplished by an administration headed by an advocate of "the more abundant life"; certainly it cannot be said to be under the influence of bankers, "millionaire playboys" or "stock-market sharks."

One more strange fact must be plucked out of this maze. He turns to the children in the schools. "Now the child not only gets food for the mind, but food for the body too, and raiment against the rigors of the weather." "He is fed, clothed and taught . . . trained to pauperism; inured to alms." If there is one point upon which all might unite—Tories and New Dealers and men of all philosophies in the nation—it is that the children should in any way possible be spared the adversities of the depression. But our essayist on "The Uses of Adversity" thinks otherwise. That it is a deep plot on the part of the "wicked" to enslave and train the children for their future use. How these sinister powers of greed—dear me, how the style is catching!—operate through teachers, school authorities, state, city and private charities, he does not tell us. Only that the harvest is being made ready for the next depression, "if only they [captains of industry] can weather this crisis without revolution." Mr. Taaffe must want revolution. Why, like the fat boy in Pickwick he makes your flesh creep.

It is nonsense, but it is dangerous and wicked nonsense, for "yet with civilization delusions make head; the thicket of the people will take furtive fire for irresponsible catchwords." That it springs from a vivid realization of the sorrows and miseries of the multitudes is no valid excuse, for those who have read and pondered should lead and not follow the herd. Democracy is a leveling up, not a leveling down.

There are uses in adversity; the old-fashioned virtues of courage and fortitude spring from it and are tested by it, and it brings man to a realization of his nothingness before the Will of his Creator. No man can be pauperized against his will—it is the mind and not the body which counts, and that is always free. Rent money from public funds in an emergency does not degrade, but a mentality which supinely sinks into lethargy, depending upon outside agents for sustenance does degrade, and this issue is one for character to answer. Adversity is a furnace which makes or breaks a man. If it causes him to forsake calm reason and poise of mind for intemperate clamor and abuse of those more fortunate, that is but the clay in him predominant, and he becomes less man and more animal.

Our forebears have borne adversity, faced bleaker issues, and by character emerged strengthened not maimed. Are we to whine in abject mobs, or snarl like animals, and snap at shadows? There is a God in heaven and there is a stout heart within each one of us: given those things nothing need cow us. We have been cradled in ease and forgotten our heritage; our industrial order presents us with old questions in new guise to which we have the answer. Out of adversity may come bitterness or breadth of view; courage or cowardice; strength or disintegration. Cruelty and unreason or understanding and philosophy. No man is a full and complete individual until suffering has tempered him. Nor are these chimeras, but the fundamentals of life.

The man who uses his gifts to stir the baser and more ignoble qualities of his brethren is doing them a dis-service, and no amount of pity and humanitarian feeling as an incentive can right the basic wrong. To fan hatred and prejudice, to inflame the unfortunate against the fortunate is ignoble work. In "The Uses of Adversity" Thomas Gaffney Taaffe tends to do this. "Of the Misuses of Adversity" hides no hidden axe, defends no particular social order, minimizes not a whit the heartbreaks and inequalities of life, it comes not from outside but from within them; but it affirms, that even in adversity, justice, fair play and charity remain. "To strive, to seek, to find, and not to yield."

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POGROMS IN BELFAST

By FRANK C. HANIGHEN

EVERY July 12 in Belfast, Orangemen parade, sing anti-Catholic songs and engage in violent clashes with Catholics. Sometimes only a few heads are broken; sometimes extensive riots take place with many people killed and much property damaged. In any case, the average person dismisses the matter as an unfortunate evidence that religious fanaticism still exists, that the Irish question remains unsettled—or merely that the Irish like to break heads. But the matter is not so simple. These annual disturbances are, in fact, anti-Catholic pogroms. Much as in Nazi Germany, they are either incited or tolerated by the government. The Ulster government, no less than the Third Reich, is well aware of the value of arousing religious hatred to divert public attention from real issues. For the leaders of the Ulster government, being primarily politicians, must maintain their political power, and at the same time they must serve the vested interests whom they represent. An Ulster Lodge member shouting "To hell with the Pope" is actually less a symbol of sectarian bitterness than of political and economic struggle.

The roots of this struggle are not difficult to find. Ulster is largely an industrial center. Yet there are few industrial countries which have a panel of governing officials so openly representing big business. The Premier, Lord Craigavon, comes of a wealthy family which made its money and is still interested in the distillery business. Mr. John Andrews, Minister of Labor, is a director of one of the large industrial firms, the Belfast Rope Company. Mr. Milne Barbour, once chairman of Coates, Ltd., the great linen factory, is Minister of Commerce. Mr. H. M. Pollock, Minister of Finance, is interested in a large flour mill. Sir Dawson Bates, Minister for Home Affairs, is a corporation lawyer whose firm is briefed by banks and manufacturers. Education and Agriculture are in the hands of Lord Charlamont and Sir Basil Brooke, both large landowners. Not a single representative of labor which mans these factories and tills these fields. Not a single Catholic, although Catholics number over one-third of the population.

Of course, this is the top of a pyramid, the base of which is parliamentary government elected by universal manhood suffrage. Yet the method of gerrymandering has so effectively limited the scope of dissenting elements that the government has, at least until recently, no trouble in keeping a majority. A chart of the electoral districts presents a fantastic picture of gerrymandering, of dividing up Catholic and Labour constituencies. But when minorities are so unfairly represented and there is a large laboring class subject to trade-union agitation, there must be effective weapons of force and suppression to implement this régime. Accordingly, the Special Powers Acts, passed as temporary measures during former periods of disorder, have become the permanent law of the land. Recently a committee of the British Council of Civil Liberties, all Englishmen and non-Catholics, investigated conditions in Belfast and discovered that English law and government has suffered some appalling transformations through enforcement of the Special Powers Acts.

The report which they issued is long, detailed and heavily documented. But briefly, its findings are as follows: (1) *Habeas Corpus* is practically a dead letter; men are constantly being arrested without warrant and held for considerable periods, without being arraigned or given opportunity to consult with counsel. (2) Houses are searched without warrants, often in the middle of the night and with brutality offered to occupants. (3) The judiciary is hardly worthy of the name of justice; most of the magistrates are simply ex-police-officers without any legal training and are for the most part Protestants (among the eleven higher officials of the magistracy only one is a Catholic). (4) Prisoners are maltreated and subjected to third-degree methods. (5) The Home Minister may intern prisoners for any length of time and his actions are not subject to review by court of law. (6) Possession of explosives is punishable by death. (7) The Legislature has in effect handed over power to make laws to the executive, by authorizing the Home Minister to make any regulations he sees fit in defense of law and order.

Now these are drastic regulations in any Anglo-Saxon country, and in a part of the United Kingdom they represent an astonishing break with the English tradition of law and constitutional procedure. But the grave economic situation in Ulster demanded strong measures. Ulster, with the exception of some Welsh areas, is that section of the United Kingdom where the depression has been especially severe and where its improvement has been most strikingly lacking. Ship-building, linen manufacture and other forms of commerce which make up the industrial economy of Ulster have been particularly hard hit, with consequent unemployment and unrest.

This situation, by 1932, bore fruit in serious evidences of discontent among business men,

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farmers and laborers. In the ranks of the latter, it was inevitable that trade-union activity should increase and that a radical movement should appear. Protestant and Catholic workers showed signs of forgetting their sectarian differences and of uniting for betterment of wages and working conditions. Communist tendencies were apparent in the new Irish Unemployed Workers Association.

The government acted, as might be expected, in defense of its political power and allied economic interests. The radical wing of labor was dealt with by the Special Powers Acts. Through these dictatorial powers—through illegal visit and search, dispersal of orderly meetings, and confinement of leaders—the influence of the Irish Unemployed Workers Association was greatly diminished.

But the middle classes and the great rank and file of labor who were trying to unite in trade unions had to be handled by the more subtle weapon of religious fanaticism. It was not the first time that the governing powers had resorted to this. In 1920, Belfast workers started to follow the great post-war swing toward trade-union organization which marked Britain's labor movement and were effectively prevented from succeeding by the anti-Catholic propaganda which had its part in the serious disorders of that and the following years. As a Belfast trade-union official said to me last fall, "Whenever we try to unite Protestants and Catholics, they turn on the tap of religious strife."

It was fitting, then, that the head of the government should inaugurate this campaign. On July 12, Lord Craigavon said at Poyntzpass, "Ours is a Protestant government and I am an Orangeman," and followed this a few months later with, "I do not care a snap of my fingers so long as I have the stanch, loyal and Protestant majority at my back in the Ulster Parliament."

But it remained for his Cabinet ministers to drive home the moral and to indicate the means by which the "stanch, loyal and Protestant majority" could continue its proponderance. Unemployment, it was suggested, could best be cured by the religious approach. Thus Sir Basil Brooke declared on July 12 at Newtownbutler, "Many in this audience employ Catholics, but I have not one about the place. Catholics are out to destroy Ulster with all their might and power."

The government's efforts were successful. Many Catholics lost their jobs to Protestants. Yet Craigavon and his associates became aware they had started a movement whose momentum was likely to get out of hand. For the Ulster Protestant League has gone much further in anti-Catholic propaganda and has attacked the government for dealing too leniently with Catholics. Two papers, representing this group, the *Ulster Protestant* and the *Maiden City Loyalist,* transcended government spokesmen in inflammatory appeals.

This new high in fanaticism, as a matter of fact, was the expression of more than bigotry. It was the spearhead of a revolt among Protestant lower and middle classes against their big business Protestant government. The Protestant workers were excellent material for the wildest sort of sectarian appeal, for the firing of Catholics and their replacement by Protestants, of course, had not cured unemployment. But the middle classes, also the victims of the depression, were especially aroused by a series of measures which Craigavon had enacted to consolidate the economic power of the big Belfast interests at the expense of the small business men, namely, the Transport Board, which eliminated many of the small truckers and bus owners, and the Milk Board which annoyed the farmers. Craigavon and his government were now the objects of a serious political attack from the "stanch, loyal and Protestant" voters whom he so long and so efficiently had manipulated.

This was the ferment, then, which produced the grave riots of June and July of last year—the worst since 1922.

The opening gun was fired early in May, when a Catholic publican was shot. Attacks on Catholic districts during the Jubilee festivities followed and a Catholic street was bombed May 30 by a Protestant mob. On June 12, a serious riot occurred. Let Ronald Kidd, a non-Catholic Englishman, secretary of the British Council of Civil Liberties describe what he saw:

> At a riot on June 12, at which I was present, following an inflammatory meeting of the Ulster Protestant League, an unruly mob of some thousands of men and women swept through the business quarter of the city. Men, not all of them sober, were dancing in the ranks and women were screaming as they marched. I pointed out to a constable that this was an illegal assembly at common law. The mob was getting out of hand and as they reached York Street they ran completely amok. A bomb was thrown into a shop, shots were fired, every window in the Labour Club was broken, and Catholic shop windows along York Street were smashed in with stones and iron bolts. One arrest was made, but the prisoner was rescued by the mob. We are justified in asking (a) why this dangerous mob, which was visibly out for riot, was allowed by the police to proceed on its way, (b) why nine armored cars and hundreds of armed police were unable to effect even the one arrest which they attempted, (c) why this force of armed police were unable to prevent wholesale riot and damage, and (d) whether the police used their arms or not.

The climax came on July 12. The Orange procession of 40,000 men singing anti-Catholic songs and shouting insults at Catholics began rioting after a revolver shot was fired. The Unionist press alleged that a Catholic fired this shot and thus started the trouble. Yet no one was hit and

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Mr. Kidd, who was present when the shot was fired, testified:

> No one on the spot could possibly say by whom or from where it was fired. There is a possibility that it may have been fired in the air by an *agent provocateur*.

The Orange mobs then invaded Catholic areas, burned Catholics' houses, evicted the occupants with their furniture, killed a number of individuals and destroyed much property. Rioting continued for two weeks thereafter and order was established with some difficulty with the aid of imperial troops. According to reliable sources there were 9 killed, over 200 wounded and property damage estimated at over $100,000. Figures furnished by the Catholic diocese are particularly impressive: 73 Catholics' houses burned, 430 houses emptied of Catholics and 2,241 Catholics evicted from their dwellings.

It is significant that most of these evictions occurred in the working-class district near the docks, where many Catholics have held jobs. Indeed this section between York Street and the docks offers a vivid and concrete example of the economic forces at work in these riots. Here live the Catholic dockers who have built up, in the past twenty years, a strong trade union. This union is largely Catholic because in former years Protestants scorned this means of livelihood. But it includes a number of Protestants and it is led by a Protestant, William McMullen. In spite of riot and bombing these Catholic dockers desperately cling to their miserable little dwellings because nearness to the docks ensures their employment. Year after year this area is stormed by Protestant mobs, and year after year the tide of Protestants sweeps closer to the docks, taking possession of whole streets and securing jobs in the warehouses. When I visited this quarter three months after the riots, I discovered a true line of demarcation between Catholics and Protestants in the form of a ten-foot high sheet-iron fence blocking off a number of streets and tracing, by its close approach to the docks, the advancing battle-line of Protestants seeking Catholics' jobs.

Being "disloyal," according to the government, they deserve to lose these jobs. Yet, canvassing opinion in this quarter, I discovered nothing which could be described as "disloyalty." The voters here return Labour members to Parliament over Nationalist candidates. The Nationalists themselves work for a united Ireland, it is true, but by constitutional means. The families of many of the Catholics killed in the riots numbered men who had served with the British forces in the last war. In the dockyard area, there are no units of the Irish Republican Army. In fact the few republicans in Belfast live, for the most part, in the Falls Road area which suffered comparatively little from the riots. In Dublin, I discovered that I.R.A. leaders had sent one of the men to Belfast during the disorders to see that I.R.A. members there remained quiet and offered no violence.

All this in spite of the fact that the police gave Catholics little or no protection against Protestant mobs. Late in June, the Home Secretary rescinded a ban on public processions, a measure which the British Inspector of Police demanded as a safeguard against riots. Just before July 12, police received orders from the Home Secretary to "show no excess zeal in duty." Catholics allege that the police in some cases actually protected mobs who were being repelled by Catholics from Catholic areas. However that might be, it is a fact that Orange mobs sacked houses and shot Catholics while the police stood by.

The Craigavon government, having stirred up sectarian bitterness to protect its rule and big business, found this weapon seized by a militant element in its own clan and carried further than expected. Frightened lest this revolt in its own ranks spread, the government took precautions lest the police fire on mobs of this faction. The result was Catholic pogroms, with destruction of both life and property.

The full story of the riots was reported in only one newspaper, the London *News-Chronicle,* which happened to have a staff correspondent on the spot. For all such news that comes from Ulster is sent by correspondents whose views and connections color their reports. Thus the British Press Association depend for their news on a member of the staff of the Unionist Belfast *News-Letter.* News to the United States is similarly colored, for the Associated Press is served in Belfast by a member of the staff of the Belfast *Telegraph,* another Unionist organ.

Thus a religious minority is virtually isolated from the world and deprived of any constitutional means of relief from its sufferings. The Northern Ireland government refused to conduct an inquiry into the riots. The British government, in response to appeals from Belfast Catholics, maintained a "hands-off" policy. Prospects of a united front between Labour and Nationalists are dim, according to labor leaders, because the Catholic hierarchy always support Nationalists as against Labour.

In view of this tragic impasse, and the fact that disturbances have continued sporadically since the July riots, the Catholic Bishop Mageean appealed, in November, to the League of Nations. Whether this move is politic or not, considering the delicate local situation, it is only natural and just. For at a time when the British are proclaiming the importance of the League as a final arbiter of European problems and when their own impotence to deal with Belfast conditions is manifest, they can logically show no objection to an investigation by an impartial international tribunal. Belfast, just as much as Memel, Danzig or the Saar, deserves the attention of Geneva.

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DR. BARNES AND RELIGION

By PATRICK J. BARRY

IN HIS recently published "History of Western Civilization," two large octavo volumes totaling over 2,100 pages, Dr. Harry Elmer Barnes moves about with assurance in a vast universe of knowledge. He believes that the history of civilization must be founded on a broad perspective of time and space; that this perspective must be derived at once from history, from biology, archeology, anthropology and sociology as well. His undertaking involves not only a comprehensive and firm grasp of methods and results in all these fields but a deep appreciation of the final scientific value of these results and a reduction of them to the common denominator of history. It is doubtful if one man is competent to tell the whole story. Having read the volumes I am convinced that Dr. Barnes has not done so. In these reviews I restrict myself to an examination of his presentation of religion and Christianity as factors in civilization.

Dr. Barnes assures us that the work "has been conceived and executed without any moralistic preconceptions or any idea of a mission to humanity" (I, vii). Yet, he says, history can make it clear how we arrived at our present state of civilization and help to lift the weight of the "dead hand" of error and superstition that has come down from the past.

We do not have to read many pages to get the meaning of these guarded statements of the Preface. We soon discover that the author's attitude is not merely negatively non-religious, but positively anti-religious. Thus we must advance continuously through a poisoned atmosphere of vehement polemic. Yet, Dr. Barnes is no smirking Voltaire. Apart from clumsy sarcasms and sophisticated sneers, he spares us attempts at humor and moves rather in a serious plane. But whether as a result or in spite of his promise in the Preface, he never fails to point a moral, as he proceeds, against religion in general and Christianity in particular.

He approaches his task with magnificent self-confidence. Sure that his training has fitted him for it, he tells us of his graduate and postgraduate studies in history. In anthropology and sociology he did enough to qualify for a doctorate. As a teacher he had to give graduate and postgraduate courses in political science and economics. To the history of science he has also given his attention. He candidly acknowledges these volumes are based for the most part on secondary sources. He tells those who woud cavil at the possibility of producing a dependable work in such circumstances that "the pages that follow are the best answer to such a philosophy of pedantic futility." He offers us "a comprehensive history of civilization which is at least intelligently planned and executed in reliable factual fashion."

His confidence in his own science is surpassed only by his confidence in contemporary science in general. He tells us, for example (I, 57):

> Modern man equipped with the resources of contemporary science from astronomy to psychiatry and sociology is able to offer a fairly convincing naturalistic explanation of practically everything observed or experienced by primitive man.

His likes and dislikes in the field of ancient philosophy will furnish a useful key to the trend of his thought. Highly significant is it that the first of the ancient philosophers honorably mentioned is the Roman, Lucretius. The Sophists, so critically regarded by Socrates, are warmly defended, not for their contribution to rhetoric, but for their sceptical tendency, their teaching that man is the measure of all things, that truth is relative. Beside them Socrates was of minor consequence. His endeavor to isolate the essential elements in concepts (to clarify his ideas, as we should say) leads us into a blind alley. Plato's scepticism and urbanity are commended, but they did not, we are told, attract admirers as did "his metaphysical abstractions and his mystical obfuscations." The influence of his writings on human thought has been disastrous. Apart from logic, the contribution of Aristotle to philosophy was of little worth. Epicureanism was "a very enlightened type of Greek philosophy." It is represented today by John Dewey, an exemplary modern.

The Christian standard regarding sex and "unconventional sex behavior" is entirely distasteful to him. He is consequently extremely out of sympathy with Christian monasticism. On the other hand the Greek views of the matter seem to him rational, secular and divorced from supernaturalism and mystical considerations, and placed on a sociological and esthetical basis. Their extramarital relations with mistresses is presented in a pleasing and favorable light. So also is the newfound freedom of men and women in Russia during the recent past. In the field of contemporary problems we find an index of his opinions in the statement that "that there seems to be convincing evidence that capitalism, nationalism, democracy, supernaturalism and the like may be in their terminal stages." Dr. Barnes is in all respects naturalistic, and seems to find acceptable the ethical criteria he attributes to the Greeks, viz., personal desire, social expediency, esthetical considerations.

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"Man," he says, "is in all respects a member of the animal kingdom" (I, 6) and to our surprise proceeds at once to an elaborate proof. It was no shock to be told that man was an animal. Since the days of Aristotle he has been so classified. But a historian of civilization might surely be expected to say: Man is a member of the animal kingdom in one respect unique; he is the only member of it who has produced that complex thing called civilization of which Dr. Barnes has tried to write a history in two large volumes.

The labored proof at the outset that man is in all respects an animal is evidence of a tendency, "a moralistic preconception," "a mission" that becomes more and more clear as we read. There are natural blind spots in Dr. Barnes's vision, but sometimes he closes both eyes. This morbid condition is very marked wherever there is question of religion and Christianity. His antagonism to what he calls supernaturalism is such that he considers any stick good enough to beat it. So, for example, the works recommended on such a fundamental topic as primitive religion are: Herbert Spencer's "Principles of Sociology," Volume I (1884), now an antique; "The Twilight of Christianity" by Harry Elmer Barnes, a piece of special pleading; and "How Man Made God" by Joseph McCabe, whose experiences in religion were unfortunate. Recommended in the first place for the study of early Christianity, as "far the best general introduction for the general reader and the beginning student," are the works of Rabbi Lewis Browne and Guignebert.

Dr. Barnes's own theory regarding the origin of religion is now almost as obsolete as Herbert Spencer's. Religion began, he tells us, with man's apprehension of some vague undifferentiated, impersonal supernatural Force, designated as Mana. From this developed animism, belief in any number of distinct supernatural spirits. These were next differentiated into good and bad spirits. Then after the analogy of human social organization a hierarchy of both orders of spirits was conceived, the one presided over by a supreme good spirit and the other by a dominant evil spirit, and so we reach by way of man's progressive evolution God and the devil (1, 62, 63). What is the evidence in support of this? There are absolutely no remains extant to furnish clues to the first religion of mankind. In the absence of these, anthropologists suppose that we can with some probability infer what the earliest religion was from the religions practised by our own contemporary primitive races. As long ago as 1898 in his "Making of Religion" Andrew Lang protested against the view that "supreme beings" were a comparatively recent introduction into religion, producing a large body of facts in evidence of monotheism in rudimentary cultures. In this there could be no suspicion, in the opinion of Dr. Marett, that Lang was playing to the theological gallery. The twentieth century has brought trained investigators into the field of primitive cultures. The Arctic Bone Culture, the Pygmy Wood Culture, American Primitive Culture, Southeast Australian Primitime Culture, Boomerang Culture, and so on have been scientifically observed. In these genuine ethical monotheism has been found.

Even twenty years ago Professor J. H. J. Leuba wrote ("A Psychological Study of Religion," New York, 1912):

> It is an old idea that even the lowest savage entertains a belief in a Supreme Being, however, dimly conceived and little reverenced. Although this idea suffered temporary discredit . . . recent anthropological researches furnish sufficient evidence to warrant a return to this view.

Epoch-making was the work of Father Wilhelm Schmitt, "Der Ursprung der Gottesidee" (6 volumes, Münster, 1912-1934), which began to be published as Andrew Lang was passing from the scene. Schmitt, already partly responsible for Lang's advocacy of primitive monotheism, now developed the theory still further and brought an accumulation of carefully sifted evidence to support it. The dogmatic evolutionists were slow to give ground. Dr. Barnes is still holding out with a melancholy remnant of the old guard. He does not mention Schmitt's standard German works nor the translated synopsis of his results: "The Origin and Growth of Religion" (Lincoln MacVeagh, 1931). Since 1912, Father Schmitt's theory has been steadily gaining support. Professor Schroeder of Vienna abandoned the animistic theory and in two volumes established the fact of ethical monotheism among the primitive Aryan peoples. Professor Kroeber of the University of California had already shown the existence of ethical monotheism and of the idea of creation among the most primitive of the American Indian tribes. His views were supported and supplemented by other scholars in America and in Germany. Schmitt himself conducted a most exacting investigation of the Pygmies, the most primitive of all primitive peoples. They were found with a relatively pure form of monotheism. They had no trace of naturism, animism or ancestor-worship.

Oesterreich, in his "Introduction to the Psychology of Religion" likewise finds the theory of primitive monotheism most acceptable. Preuss of the University of Berlin, admitting the existence of "High Gods" among the primitives, hesitates at the expression monotheism. John R. Swanton, one-time president of the Anthropological Society of Washington, comes very close to the views of Father Schmitt regarding the monotheism of the natives of southeastern Australia, the Negrillos, and the Andaman Islanders. Radin, a vigorous upholder of the high mentality of primitive man, tells us that no one today seriously denies

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the belief in a Supreme Creator among many primitive people. He states ("Positive Man as a Philosopher," page 371):

> I am inclined to assume that a limited number of explicit monotheists are to be found in every primitive tribe that has at all developed the concept of a Supreme Creator.

In the same work Radin maintains that no progress will be made till scholars rid themselves of the notion that everything has an evolutionary history (373). R. H. Lowie ("Primitive Religion," New York, 1924) also finds the worship of a Supreme Being among many primitive cultures widely separated geographically and racially. Le Roy ("The Religion of Primitives," New York, 1922), speaking of the African primitives, writes (page 114):

> When you have lived among our primitives a long time . . . you reach the conclusion that behind what is called their naturism, animism or fetichism, everywhere rises up real and living, though often more or less veiled, the notion of a higher God above men, manes, spirits and all the forces of nature.

The Culture History Anthropologists have done much to illuminate the religions of contemporary and historical primitive races. They have shown that monotheism, far from being the last stage of religious development, is characteristic of the oldest and least developed cultures. The archeologists bear them out when it comes to the investigation of the oldest historically known civilizations. Dr. Stephen Langdon of Oxford tells us ("Semitic Mythology," xviii) that after long study of Semitic and Sumerian sources he is convinced "that totemism and demonology have nothing to do with the origins of Sumerian and Semitic religions." He has come to the conclusion that "both in Sumerian and Semitic religions monotheism preceded polytheism and belief in good and evil spirits." The Culture Historians and the Archeologists cannot of course tell us with certainty what the original religion of mankind was. They render probable the monotheistic theory but they cut the ground from *a priori* evolutionism such as that of Dr. Barnes. His Mana-to-Monotheism theory is as much out of relation to facts as the theories of Herbert Spencer and Sir James Frazer.

Dr. Barnes's justification of his basic religious philosophy is to be found in the chapter-section on "The Rise of Religious Emotions." (I, 58-61). This section is aimed at establishing the illusory and purely subjective character not only of primitive religion but of all religion. If his analysis is complete, then religion is such stuff as dreams are made on. Religious people have been in all ages deluded by their own mental processes. To be brought to their senses they need perhaps rough treatment: to be kicked and pitied, sneered at, abused, misrepresented.

However, the contemporary religious reader need be in no way disturbed. Dr. Barnes has not touched the rational basis of faith. He has nothing new to say on this very old subject. His contention that modern science has cut the ground from religion is pure assumption. He has been wasting his high explosive on No Man's Land sending up a lot of smoke and—dirt.

Following him paragraph by paragraph in the section referred to (I, 58 f.), we discover nothing unheard of in his science and his arguments are not to the point.

It has long been known that emotion and mystery are found among the elements of religion. It is known that ghost worship, animal worship, phallic worship have been practised to a greater or less degree in certain historical cults. We readily concede that what man has found of highest value in his daily life and in his human experience he tends to predicate in an eminent degree of Him who is conceived to be the Object of his worship as the Author of all being. It is long a matter of experience that religious feeling is intensified as people assemble in great numbers for religious rites and festivities.

It is known even that religion confirms "loyalty to the social values of the human herd." Psychologists have made no great discovery in finding out that man's experience in the family gives religious emotional value to the expression "Our Father in Heaven" or "Holy Mother Church." But normally healthy minds will not associate these expressions with the Father and Mother Complexes of Freud. It is long known that "religious experience and the processes of conversion may be aided by the operation of psychological influences not strictly or directly religious, namely, music, evangelistic strategy, suggestion," But these are not the foundations of the Catholic faith. It is readily conceded that religious hysteria, loss of self-control, sex-excitement may be associated with religious emotion, but in pathological cases or in degenerate religious forms. It is also long known that the sense of sin, unworthiness, inadequacy may be intensified by puberty and adolescence. Its origin is however not in this way accounted for.

Finally, he discharges his final salvo. Modern chemistry has exploded what "has long been regarded as the highest form of religious experience and one of the supreme proofs of supernatural power and of the existence of God" (I, 61). A dose of nitrous oxide and other drugs as well can produce "an experience identical with that of the mystic." Dr. Kallen performed the experiment on himself and is quoted as testifying to the ineffability of his experience.

Now all the mystics also testify to the ineffability of their supreme experience. How are we to identify ineffabilities? At least one mystic, Saint Teresa, while testifying to the reality and

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ineffability of her ecstatic union with God, knew that some of her sisters in religion outwardly appeared to pass through experiences similar to her own. Yet she claimed that these sisters were not genuine mystics, and pointed to specific permanent effects of genuine union on life and character. Similarities in her estimation were no proof of identity. Dr. Barnes, no mystic, true to his method, on the basis of some similarity predicates identity. The fact is that science ends where the ineffable begins, and that is the reason why authoritative Christian theologians in general have never regarded mystical experience as possessing objective dialectical value—as one of the supreme proofs of the existence of God. No! the supreme proof of the existence of God has been based on the principle that underlies all science, on a foundation that is quite rational, and its reasonableness remains after all that Dr. Barnes has had to say. As long as the principle of causality is recognized as having objective value, the existence of God must be seen by all who do not suffer from blind spots, as a reasonable hypothesis, and is accepted as fact by men of good-will.

When this principle is proved untrue all science will collapse. There was a flutter a few years ago when Heisenberg discovered that he could not determine the speed and position of a given electron. But thoughtful scientists soon adjusted themselves. Einstein, interviewed at the time, was convinced that the principle of causality was not involved. Sir Oliver Lodge saw in the irregular jumps of the electrons unpredictability, that is, a limitation in the knowledge of the scientist. "There must be a cause," he said, "for each of these jumps" ("Beyond Physics," pages 146-147). So too Munn, to the same effect, in an editorial in the *Scientific American* (April, 1932): "These fundamental facts [electron movements] are indeterminable not indeterminate."

Dr. Barnes of course recognizes the principle of causality in history. Moreover he subscribes to the principle of the Culture History School of Anthropologists that physically and mentally man in the primitive period "was in no way inferior to or in any fundamental respect different from the modern civilized man" (I, 68). It is reasonable then to suppose that primitive man no less than the modern reasoned about the changing world in which he lived. He pondered on the magnificence and regularity of the great phenomena of nature. He pondered particularly on his own mysterious inward experience, his impulses for good and ill, his conscience, his ideals, and the regulative activity of his mind. And when he inferred behind the world of change, a Supreme Reality, Intelligence, Goodness, he found an adequate explanation.

In his second edition of "The Making of Religion" (1900) Andrew Lang argued that the Supreme Beings worshiped by primitive races originated in an attempt to formulate the argument from design and related his own views to those of Saint Paul (Romans, i, 20): "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." Leaving the possibility of supernatural revelation out of consideration, Lang's hypothesis is made more likely by the names of the Supreme Being in primitive cultures. These names are frequently derived from roots significant of power, doing, making, etc., as among the Bantu tribes in Africa. Even Professor Leuba, the psychologist, who will not be suspected of partiality, sees clearly the rational basis of religion (loc. cit., page 103):

> The truth of the matter as I see it is that the High Gods proceeded from a specific and independent source; they are or were originally the Makers. The essential elements of my theory are that man comes to the idea of superhuman beings along several routes; that the characteristics of these beings depend upon their origin; and that one—or one class—of these beings, the one arising from curiosity about the making of things, is necessarily a lofty conception, awe-inspiring and suggestive of power and benevolence. . . . And whenever that conception appeared the god would have possessed the comparatively high and noble endowment naturally belonging, in the mind of even the lowest savage, to the Creator of man and things.

What holds of contemporary primitives Dr. Langton finds true of the ancient Sumerians and Semites ("Semitic Mythology," page 8):

> It is an idea common to all primitive Semitic tribes that they descended from their patron deity and not in the sense that this deity was a deified man, or that he was a plant or animal (totemism), but in the sense that he was their Divine Creator.

It is Girgensohn's conclusion ("Der seelische Aufbau des religiösen Erlebens," 1923):

> In vital religious experience thought activity is always immediately back-stage as the directive moment.

To say therefore that religion is merely "emotional thrill," or "in the last analysis emotion and mystery," is not sufficient. And as Dr. Barnes's theory regarding the origin of religion was inadequate, so also is his theory regarding its nature. Throughout the two thousand pages of his volumes the rationality of religious belief is sedulously kept out of sight. He refuses to recognize the reasonableness of causality as a foundation for religion. Yet as an anthropologist he permits himself to pronounce dogmatically upon the existence, activity and mentality of primitive man, exercising the principle of causality on a few bones or flints or such remains; or by analogy attributing to a long-vanished age conditions prevailing among our contemporary primitives. Why is the theologian suffering from illusions in applying analogous methods?

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Seven Days' Survey

The Church.—Only 29 of the 260 successors of Saint Peter have reigned as Pope longer than Pius XI, who completed the fourteenth year of his Pontificate, February 12. * * * With the appointment of Reverend William L. Adrian of Victor, Iowa, as Bishop of Nashville, every see in the United States is filled. * * * It is reported that about 3,000 members of the Order of Friars Minor, one-sixth of the whole order, are laboring in foreign missions. The Franciscan, Blessed John of Monte Corvino, crossed Asia and entered Pekin as papal legate in 1294, and today the Chinese Provinces of Shensi, Hunan and Hupeh are held to be traditionally Franciscan. * * * In the last fifty years the nation's Catholic churches for Negroes have increased from 15 to 221, priests working among them from 15 to 249. The Sodality of Our Lady at Georgetown University has undertaken an educational and recreational program among the Negroes at Washington in response to the Holy Father's appeal for special care of the colored. At a meeting of the Conference Committee on Negro Welfare at Philadelphia, February 12, Monsignor Joseph M. Corrigan of St. Charles Borromeo Seminary said of the Negro problem, "The only solution is the Catholic solution, which will recognize no discriminations." Reverend Edward J. Curran of Willow Grove said most of his parishoners were white, but that Negroes served as acolytes, assistant organist and school physician. * * * During the reign of George V the Little Sisters of the Poor sent their dilapidated van for food left over from the royal table every day the royal family was at Buckingham Palace; it is expected that Edward VIII will continue this charity. * * * The twenty-three ton statue of Saint John Bosco is the thirty-third of the saints, founders of religious orders, to be installed in the Vatican Basilica. * * * The Catholic Employers' League of Belgium, comprising 2,000 firms, has observed its tenth anniversary; it welcomes all employers regardless of creed, who desire to carry out its Christian social aims. * * * The "Month of Charity" just held in Spain was such a success that the hierarchy decided to hold a truly nation-wide campaign annually begining at the Novena of the Feast of the Immaculate Conception and ending on the Octave of the Epiphany.

The Nation.—A neutrality resolution, having passed the House and the Senate, went to the President for his signature on February 18. No non-American belligerent may buy armaments from us nor be financed by us, and our citizens traveling on vessels of warring nations travel at their own risk. The most extreme pacifists did not secure an embargo on materials essential to war because the dominant isolationists believed that imposing one would involve dangerous meddling. * * * The Soil Conservation Bill, substitute for AAA, passed the Senate on February 15. The House adopted a five-hour debate rule to speed its passage. Opposition is centered in non-agricultural regions, whose representatives want a check on the reduction of farm products, and in dairy states. * * * The TVA decision, although narrowly limited in its constitutional implications, sharply reduced public utility stock prices, and encouraged sponsors of public power agencies. The National Resources Board offered a plan for the creation of a Pacific Northwest agency similar to TVA, and ideas for a Mississippi Valley and Red River authority were put forward. * * * What reformers have often labeled the greatest single step possible in advancing the Federal Civil Servce is receiving serious attention. Legislation to put the 14,000 first, second and third class postmasters, now appointed by patronage, for four years, under the Civil Service, may be put before Congress. * * * A bill to curb chain stores is being vigorously sponsored by Senator Robinson. The plan is to govern reductions in prices that chain store buyers can now arrange with producers and wholesalers. * * * Father Coughlin was the object of a two-day attack in Congress for his manner of political oratory and specifically for his violent reaction to the tabling of the Frazier-Lemke Farm Mortgage Refinancing Bill. * * * The War Department received the biggest appropriation it has ever received during peacetime: $545,226,318 directly, plus $13,810,711 reappropriations and contract authorizations. * * * A tax program will not reach Congress for some time, the administration being busy trying to find retroactive taxes to recoup $200,000,000 of impounded farm taxes, and trying to dissociate the new farm bill from the tax program in order to please the Supreme Court.

The Wide World.—Italian sources reported that a real victory had been gained on the northern Ethiopian front, when 80,000 of Emperor Haile Selassie's best troops were routed by Marshall Badaglio's Black Shirt fighters. It was estimated that the battle took the lives of 5,000 Ethiopians, and some observers felt that the Italian high command would seek to end the war by a series of knock-out blows rather than to wait for success through attrition. There was much rejoicing throughout Italy. Meanwhile Great Britain, standing pat on the policy adopted, reckoned the cost of the Mediterranean crisis at $45,000,000. * * * Younger members of l'Action Française, marching in honor of the funeral of Jacques Bainville, were infuriated when Léon Blum, Socialist leader, drove past in an automobile. Blum was attacked and severely beaten. Thereupon the Sarraut government suppressed the Maurras-Daudet organization and threatened to wipe out all the militant Right groups. A monster demonstration was then staged in Paris by the united Left. * * * Germany greeted the announcement that a new "ring of steel" was being forged around her with a concerted newspaper attack. It was, however, pretty evident that whatever else might happen in France, the public mind was fairly proof against temptations to embrace the Fascist

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cause although the liaison with Russia continued to have many foes. And evidently Britain's new armament program, if adopted, can only mean the repetition of the 1914 alignment against Germany, with the difference that Poland is in the strategic position to the East. * * * Riots in Spain followed elections of great significance, which apparently indicated that the united Leftist ticket (anti-Christian Republicans, Socialists and Communists) would have at least 240 seats in the next Cortes. Voting was heavy in Madrid, where the trend apparently favored the Republicans. Rioters staged demonstrations in Barcelona, Valencia and Cartagena, where troops suppressed endeavors to free political prisoners. This was the first election in which Spain was sharply divided between Left and Right. * * * Disputes between Russia and Japan ended temporarily when the Soviet government withdrew all consuls save one from Manchukuo. It was said to be the view of Tokyo that questions affecting the boundary of Manchukuo must be settled before it would be possible for Japan to enter into a non-aggression pact with Russia. * * * The Olympic Games at Garmisch-Partenkirchen closed with the United States in fifth place. Norway emerged triumphant. It was apparently hockey which attracted the most attention. According to dispatches, Herr Hitler presented an autographed photograph of himself to each victor.

* * * *

Unemployment Relief.—Estimates of relief expenditures for the next fiscal year have not been officially made by the administration. It seems most generally expected that President Roosevelt will ask for $2,000,000,000 to care for an estimated 3,000,000 unemployed. A statement by Aubrey Williams, Deputy WPA Administrator, has been interpreted to mean that work relief rather than the dole will be the method of distribution. At present the federal government spends $12,000,000 a day on relief for 3,777,453 unemployed out of its appropriation of $4,400,000,000 for the year. WPA hires 2,962,054; CCC 483,594; others, 331,805. The money next year will have to be concentrated in the cheap WPA, since it is the only federal organization nearly capable of caring for so many men with so little money. Projected housing programs look for no large federal subsidies to care for unemployed. The Army Engineer Corps and the Resettlement Administration and many other relief spenders cannot expect much from so small an appropriation as $2,000,000,000. The Social Security program is a long-time measure which will have small effect for years. On February 12, the first security checks were mailed out to cooperating states: $4,446,662 for the aged, the blind and dependent children. Meanwhile relief agencies were harassed by a Federal District Court which ruled that the regular veterans' preference must be granted in the expenditure of all federal funds not specifically appropriated for "pure relief," which, the judge ruled, consist only of the $800,000,000 highway fund. It is doubtful if the bonus will reduce the relief load. WPA workers are demonstrating in various cities in favor of more relief. In New York 15,000 started an unauthorized parade behind Representative Vito Marcantonio, a Republican but the most radical member of Congress, and were dispersed by police who kept Mr. Marcantonio in "protective custody" for several hours.

Mexico.—The archbishops and bishops of Mexico have sent a letter "to the episcopacies of the United States, England, Spain, Central and South America, the Antilles and the Philippines," calmly stating the conditions which recently gave rise in this country to "The Catholic Bishops' Commission, Incorporated, for Mexican Relief." The letter does not ask government interference: "We appeal to you, and through you to your faithful, so that all of us, with a single heart and soul, may elevate with fervor our single, humble and fervent prayer . . . that during the month of March, at the end of all Masses, there be recited one Our Father and one Hail Mary, with the ejaculation: 'Most chaste Saint Joseph, patron of the Universal Church, obtain from Jesus for the Church in Mexico true liberty.'" Instances of persecution are cited: "The number of priests has been limited in a ridiculous manner, since the number of authorized priests is 197. . . . The seminaries have been closed. . . . Mere suspicion that any property belongs to the Church or to any religious corporation is sufficient for its expropriation. . . . We can have neither hospitals, asylums, orphanages, nor such other charitable institutions as exist in the civilized world. . . . All the cemeteries have been secularized and all religious ceremonies in them are prohibited. . . . Now only the university and a few schools incorporated by it remain safe. . . . Persecution is legal, and so long as the present laws exist, they will continue to be applied. . . . Do not think that because 97 percent of the population are Catholics, according to the official census, these can therefore elect their representatives, vote their laws, freely express their opinions, or assemble peaceably to participate in public affairs. In all these matters, the simple fact of appearing to be Catholic is a crime. . . . We do not find any human remedy left to us, since all have been tried without fruit. . . . The cause of our profound grief is no small thing."

Nazis and the Church.—The latest phases of the Catholic situation are summarized as follows by the Amsterdam correspondent of the NCWC. All rights of assembly have been abrogated: this year not even the annual observance of the reigning Holy Father's ascension to the Papal Throne is permitted. The last vestiges of a free press are being removed: *Michael,* internationally known organ of the Catholic Youth Movement, the circulation of which was 300,000 copies, was suppressed without advance notice. Schools with a religious purpose, as so eloquently pleaded for by a long succession of Popes, are being systematically banned: beginning next Easter only 34.89 percent of the parents of Munich and 17.9 percent of the parents of Nuremberg will send their children to confessional schools. Even religious exercises for children in the Catholic Rhineland may soon be a thing of the past: the Nazi governor of Westphalia has ordered that retreats may be given only outside school hours. The sanctity of Christian marriage is openly flaunted by the government: unions between members of "pure" and "im-

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pure" races are to be repudiated, say Hans Kerrl. The good name of the clergy is sullied: Father Thomas Stuhlweissenburg, O.P., former German provincial of the Dominicans, was reported by the Nazis to have "committed suicide" in jail last September. The pulpit has been despoiled of its freedom: Father Adolf Staudacher, of Stuttgart, was put in jail for three months for having counselled his people not to read non-Catholic publications. Even the churches are violated: it does not suffice to fly the Nazi flag on a pole near the church; it must float from the church steeple itself. All this is one week's batch of news. If Catholics sometimes read their own press, it would be impossible to hear so many of them still voicing the opinion that the talk about Hitler is all "Jewish propaganda."

Catholics and Child Labor.—Mr. Frank P. Walsh, New York attorney and chairman of the Power Authority of the State of New York, announced on February 17 the formation of a Catholic Committee for Ratification of the Child Labor Amendment. As is well known, representative Catholics who in some cases acted as spokesmen for their Ordinaries have openly opposed ratification in a number of instances. Asserting that the twelve states which are needed before the proposed amendment becomes constitutional "will not be secured without a struggle," Mr. Walsh added, "I have been especially distressed by the opposition on the part of many Catholics, some of whom are persons of great prominence and influence—an opposition which, in my opinion, has been influential in blocking the ratification of the amendment in certain of the state legislatures." He likewise cited the late Senator Walsh of Montana as authority for the belief that the amendment would not pave the way for state control over education. The committee considered, he said, that the amendment "is a legitimate and necessary measure for the elimination of child labor from this country." Among those listed as having accepted membership in the committee are: the Reverend R. A. McGowan, the Reverend J. W. R. Maguire, Professor Carlton J. H. Hayes, Professor David A. McCabe, Grover Whalen, and Rose J. McHugh.

Non-Catholic Religious Activities.—The New York State Council of Churches and Religious Education has formed a Social Action Committee "through which Protestantism shall come to public expression and make itself effective in the life of our people." Sub-committees on Legislation, Sabbath Education, International Justice and Good-will, Temperance, Interracial Relations, Social Welfare, Industrial Relations, Better Films, Leisure Time, and Christian Citizenship will be set up. * * * At the February meeting of the Ministerial Association of Flint, Michigan, it was decided that no minister would consent to marry any couple which had not first submitted to a pre-marital interview with a minister of their own choice. * * * "Christian youth, build a new world" was the theme of the annual New York State youth conference held at Salem Evangelical Church, Rochester, February 21-23. The six points of the united youth program were: personal religious living; Christian economic order, world peace; preparation for marriage and home life; Christian cooperation with other racial and cultural groups; constructive leisure activities; methods of council organization. * * * The executive committee of the National Council of Methodist Youth, meeting in Chicago, February 1 and 2, devoted special attention to the student strike against war, which the council sponsored in April, 1935. This year unless the strike is approved by the Methodist board of education, demonstrations will be carried on only by certain local groups of Methodist youth.

The Pius X School Concert. — Once again the Pius X School of Pontifical Music has placed New York in its debt, and at its concert at the Town Hall given an exhibition both of vocal art and of the best in the music of the great masters of Church liturgy such as no other organization in America is capable of. On the program besides a number of Gregorian chants there were such names as Orlando de Lassus, Palestrina, Vittoria, and even such things as Byrd's "Looke down O Lord," Bach's "Suscepit Israel," and Schubert's "The Lord is My Shepherd," which while not Catholic are none the less profoundly religious and Christian. Though Mother Stevens was not in the hall, her spirit was triumphantly there, for it is Mother Stevens who formed and trained these young singers, and whose enthusiasm and deep musical knowledge has made the Pius X Choir the premier organization of its kind in America. Ably directed as the Choir was by Julia Sampson and Achille Bragers, it is to Mother Stevens that first honors must go. Those who may feel that what the Pius X School presents are mere museum pieces are woefully wrong. While Gregorian chant and the music of Palestrina certainly does not express the spirit of the time, it equally does express the spirit of the eternal, and the concerts of the Choir are oases in the turmoil of modern life, veritable resting places for the spirit. At these concerts the soul of the Church fructifies the music so that we receive something which is none the less exquisitely beautiful in being timeless The composers of this music put art not at the service of man but of God, and this very fact has rendered it fruitful for all time. Art which is solely the expression of the *Zeitgeist* by that very fact becomes pallid through the changing of the years.

Yale's Scribes in Retrospect. — Celebrating its hundredth anniversary, the *Yale Lit.* proudly declares itself the "oldest monthly magazine in America." Nevertheless most of the reminiscing is done by very young men, though William Lyon Phelps contributes a number of anecdotes (among them a very good one about Father Riggs). What most interests the observer is the series of pieces by one-time editors who have made good. Sinclair Lewis holds that if he really had his way he would run an inn or fuss around in a laboratory. Walter Millis is inclined to wonder whether "a political mechanism so designed that the checks outweigh the balances" can survive. Leonard Bacon offers a very good sophisticated satirical poem (one is almost inclined to award it first prize), and Stephen Vincent Bénet presents one not so good. There is lots

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more, some of it very beguiling—e.g., Philip Barry's dramatic sketch of a first act—and some of it steeped in the atmosphere of good old Yale. But there is room here for what is possibly the wisest remark in what is after all a substantial volume. It is by George Soule: "It is difficult for anyone who went to a prosperous college in prosperous times, or even for members of a rich university during these times, to understand the testing of quality that comes when it is necessary to make real sacrifices for the things of the mind." A university which undertook to meditate upon that would find itself richly occupied. At any rate, Yale had not done badly by literature, nor literature by Yale. Even the youngest writers in the issue have about them something which may eventually "count."

* * * *

Federal Housing.—Congress and the administration continue to keep housing plans "in conference." Senator Wagner will sponsor some sort of legislation in the present Congress, but what sort he has not published. Over the radio he insisted that any housing program must begin at the bottom; must provide dwellings for the 66 percent of our city population with annual incomes of less than $1,327. These people, he pointed out, can pay in rent only about half the money it takes to furnish decent accommodations. Dwellings for them should be the field of public assistance (as they now regularly receive some public aids), and private economy should care for those citizens with more adequate incomes. This obviously involves government subsidies. But a majority of the President's advisers are said to have concluded that furnishing this money and these dwellings is not a federal job. Slum clearance, they apparently believe, must be based on local initiative. Secretary Ickes is believed to lead administration opposition to this point of view and to support the federal subsidy group. The most definite ideas of Senator Wagner so far made public are for an extension of the Mutual Mortgage Insurance Fund so that construction loans may be insured to 90 percent of appraised valuation, and for a continuation of the FHA 20 percent guarantee of renovation and modernization loans. At one point a loan and grant program calling for the expenditure of between $300,000,000 and $400,000,000 during the next fiscal year was hinted at, but the following day reports from Washington indicated that the Treasury expects to spend only about $10,000,000 on housing during that period. In spite of the general vagueness, Senator Wagner is receiving wide support for whatever he is doing. The National Public Housing Conference has rallied broad religious, social and labor backing. The A. F. of L. and the Labor Housing Conference combines support of Senator Wagner with attacks on the FHA, which, they claim, is not stabilizing the building industry, is not providing cheap dwellings, and is lowering prevailing wages.

Pan America Parley.—President Roosevelt's invitation, February 15, to the twenty Latin American countries for a conference to "determine how the maintenance of peace among the American republics may best be safeguarded" found favor in many quarters. In the United States it was particularly pleasing to economists and business men who believe that regional trade areas are today's answer to the opposition between free trade and protection. Relations with Latin America have been improving steadily since the advent of Secretary Cordell Hull and the inauguration of the New Deal "good neighbor" policy. The repeal of the Platt Amendment for Cuba, the restatement of the generally unpopular Monroe Doctrine renouncing unilateral intervention on our part, and the negotiation of reciprocal trade agreements have done much to allay Latin American fears of "dollar displomacy." From this viewpoint the President's initiative is most timely. It is not yet clear what will be the effect of the military revolt which broke out in Paraguay, February 18, and forced President Ayala to resign apparently because of his conciliatory attitude in the Chaco peace negotiations. Rivalry between the Pan America movement and the League of Nations is another disturbing factor, for all the Latin American republics except Brazil, Paraguay and Costa Rica are League members. The League of Nations is said to be conducting a strenuous propaganda campaign in the public press, while constructive work like that of the Pan American Union goes unheralded—the success of its Sanitary Bureau in reducing the death rate in Chile and Ecuador is particularly noteworthy. The International Labor Institute of Geneva is charged with having killed the proposal of establishing a Pan American Labor Institute, and a British delegate from the League with preventing the adoption of a South American quarantine on Indian jute, which investigation has shown to be a source of the bubonic plague. It was only after the League had failed that American nations succeeded in terminating the Chaco hostilities.

Freer Trade.—The time-honored English method of political compromise, sometimes described as "muddling through," is reported to be effecting a solution of the trade war between Great Britain and the Irish Free State. A special wireless dispatch to the New York *Times* says, "There is every indication that the disastrous four-year trade war between Great Britain and the Irish Free State is being gradually abandoned without any great political palaver. The situation was further eased today when an agreement on a fifty-fifty basis was announced which, by reducing duties on Irish cattle and allowing freer importation of certain classes of British goods, will permit between the two countries a greater flow of trade than has existed since 1932. . . . Recently the Free State removed the duty of 5 shillings a ton on British coal. Today Captain Douglas Hacking, British Under-Secretary for Dominion Affairs, announced that Britain would reduce by 10 percent the existing duties on live animals and meat, and would make additional reductions in duties on horses, sheep, live lambs, mutton and lamb, and minor adjustments in reduced cattle duties. . . . The Free State will reserve for Britain one-third of its imports of cement and reduce by 10 percent the existing duties on electrical goods, machinery, various iron and steel products, cycles, cement and sugar."

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The Play and Screen

End of Summer

WHEN Mr. S. N. Behrman hits on an interesting story or even on a single vitalizing and unifying idea he ought to write the first great American comedy. He has the equipment for it possessed by no other dramatist. He has a mind at once thoughtful and subtle; he has that virtue rare among important modern playwrights, urbanity of spirit; he sees character in the round and as it is rather than as a projection of his own prejudices and desires; he understands the subtleties of character and is able to portray them subtly and incisively; he welcomes ideas, no matter how divergent, and delights to play with them; he has a keen sense of character contrast; he writes dialog which in pith and wit is surpassed by no living dramatist and equaled by no American one. Yet with all these splendid virtues he has not yet written the play worthy of them. What is the reason? I, for one, do not believe, as it has been suggested by one critic, that it is lack of innate feeling. Mr. Behrman is certainly an intellectual, but his ability to get within the skin of utterly divergent characters and make them act and speak as they would themselves is not the mark of a man without emotional sensibility. Moreover in the clash of these characters there is feeling and even heat. It is true that Mr. Behrman does not take sides, that he does not project his own beliefs at the expense of his characters' integrity, or that he is unfair to the characters themselves; but this certainly is not necessarily due to a lack of personal feeling. The real weakness of Mr. Behrman is that he does not tie together the actions of his characters in a definite firm enough pattern; in short, his plays lack form.

"End of Summer" is an example in point. It deals with a millionaire family and the differences of its three generations. The grandmother is four-square, a product of the pioneer age, her daughter is a pleasure-loving and rather loose-living woman of social charm, and her granddaughter has liberal ideas and is in love with a young radical. The daughter, Leonie, has been in love with a Russian and is falling in love with Dr. Rice, a cynical psychoanalyst with an eye to the main chance, and with an eye also both for Leonie and her daughter Paula. In the end Paula shows up the doctor, by whom she has been tempted, and the play ends with her going off to recapture her young Radical through being necessary to him, while Leonie is apparently about to become interested in another young liberal, an Irish-American Catholic, who wants her to finance his magazine. Thus we end about where we began. Nothing very much happens, but we undergo some very brilliant and at times really profound presentations of the points of view of the various characters. The Guild has put its best foot forward in the casting. Ina Claire is a Leonie whose charm is matched by her delicious sense of humor; and Osgood Perkins as the doctor, Sheppard Strudwick as the young Radical, Mildred Natwick as the grandmother, Minor Watson as Leonie's husband, and Tom Powers as the Russian, all give brilliant impersonations. To seek for any moral or any meaning in "End of Summer" would be to seek in vain, but as a projection of modern moral confusion it has its use. And it is magnificently written. (At the Guild Theatre.)

The Follies

"THE FOLLIES" of 1936 are as amusing as any of the last few years, especially to the eye, and because of the presence of Fanny Brice as her characteristic self; of Stan Kavanagh, a juggler extraordinary; of Harriet Hoctor, who reminds one of Genée; of Eve Arden, who had she more biting satire to put over would be ever more effective; and of a number of clever dancers. It is a pity that two sketches should be offensive to good taste, for they are not even funny. John Murray Anderson's staging is excellent, and Vincent Minnelli's scenery and costumes colorful. Vernon Duke's music is the weakest part of this year's "Follies." It is not particularly tuneful, nor has it any rhythmic originality. (At the Winter Garden.)

GRENVILLE VERNON.

The Voice of Bugle Ann

A LINGERING sympathy comments in dramatic fashion on the lives of rough-edged natives in Missouri's Ozarks, centering about the love of one of them for his dogs, a smart pack of hunters who yip and romp through a series of remarkable scenes in that backwoods country of pioneers. There is a perceptible inspiration radiated by their understanding old master, Lionel Barrymore, whose diversion and delight in his seventies is the flock of hounds he is raising. "The Voice of Bugle Ann" is Barrymore's special canine delight, and when an "accident" befalls the dog from the rifle of a spiteful neighbor, Barrymore is moved by the sympathetic countryfolk to kill the old skinflint, catching a twenty-year sentence in jail. There is a pardon, and eventually a new Bugle Ann is raised from a litter of the old. The true value of the production is not so much in the tale that is taken from MacKinlay Kantor's book, but rather in the appeal of the characters in their rustic simplicity, the convincing native atmosphere, the howling hunting dogs and the early portrait of sport-loving backwoods farmers in the mountains. Heroization of the master and his dog is done in a manner that logically incorporates the basic elements of sturdy drama for plot motivation.

Follow the Fleet

"TOP HAT" goes nautical, a gob's uniform supplanting white tie and tails on the San Francisco waterfront with the United States Navy. The plot, staging and music are standard—thin story, glamorous musical-comedy effects in Hollywood's best chorus-number manner and songs and lyrics by Irving Berlin. But, the additional leg room of the sailor's bell-bottom trousers apparently has a beneficial effect on the nimble dancing feet of Fred Astaire. Harriet Hilliard, known chiefly as a radio songstress, adds considerably to the lively, tuneful entertainment capers of the Astaire-Rogers team and the gobs and gobs of gobs and girls.

JAMES P. CUNNINGHAM.

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Communications

NOTRE DAME DE LA SALETTE

Philadelphia, Pa.

TO the Editor: In a wild corner of the Hautes Alpes, near Grenoble, France, there is a unique pilgrimage —that of Notre Dame de la Salette.

It was in 1846 that Our Lady appeared to Mélanie and Maximin, as they were guarding their flocks on the shoulder of Mount Gargas, above the village of La Salette. The children, eleven and nine years of age, saw at first a marvelously luminous globe, which floated down on the meadow and resolved itself into a "Belle Dame." She was seated in an attitude of sorrow, apparently weeping bitterly, with her head in her hands. The children, awed, looked at her, but dared not approach her. She, however, raised her head, then rose and came graciously toward them, saying, "Come near, my children, I have something to tell you." Then followed her message—a demand for reform, for penitence, for observance of Sunday, followed by dire predictions of famine and misery if her message went unheeded. When she disappeared, Mèlanie remarked to Maximin, "Ce doit être le Bon Dieu de mon père."

Mélanie and Maximin came down to La Salette, and recounted the message they had received. Since then pilgrims have not ceased to go to this strange spot.

There is no pilgrimage town, only a basilica perched precariously on the edge of a ravine in whose depths lies the village of La Salette. There are no comfortable hotels, only a crude hostelry attached to the basilica, where simple food and lodgings may be had. There are no easy excursion routes. A long train ride over a narrow gauge road to Corps, then a perilous trip by bus, or afoot up the mountain, on the crudest sort of road. Once arrived, there are no distractions, only the services in the basilica. Naked peaks border in austere ranks the entire horizon. About one are bare mountain meadows, gay with Alpine flowers, and everywhere is the deep silence of high places.

Although there were no organized pilgrimages when we went up to La Salette, in late August, we found the hostelry full. The pilgrims came by twos and threes, families, groups of friends, a *colonie de vacances* (camp), all French from nearby towns. I am sure that I was the only "stranger" there. We had come up from Corps by foot—a magnificent four-hour climb, and had arrived just in time for *souper*. After supper, there was a sermon in the church, followed by a torchlight procession outside, and ending with Benediction within the basilica.

The night was sharply cold. Early next morning, we were up for Mass, dressed in all the clothes we had brought. A substantial breakfast thawed us out. After that, there was the recital of the story of the apparition on the site of its occurrence. All morning groups of pilgrims kept arriving, in cars, or afoot from all directions. The meadows were covered with resting groups—some were praying, some were at the miraculous spring.

During the procession which followed the recital of the apparition, I attempted to sketch the scene—the basilica, golden in the morning sunshine, against the distant rosy peaks, with heavy blue shadows still submerging the valleys. At ten o'clock, everyone had entered the basilica for high Mass. I alone remained without. Leisurely, I completed my sketch, and sat for a moment idly watching the marvelous view, the shifting colors on peaks and valleys. Almost I decided to stay there instead of going into the basilica. Luckily, I didn't—I should have missed a thrilling experience.

It was late when I entered the church. The Asperges was over. Mass had begun. Hastily I found a corner and knelt down, just as the celebrant chanted "Gloria in excelsis Deo." To my amazement the entire congregation responded, continuing in Latin "Et in terra pax," etc. Suddenly I realized that I was about to assist for the first time at a dialogued Mass—a Missa Cantata. All the parts ordinarily sung by choirs or spoken by servers, were sung by the entire congregation. There had been no rehearsal—none was needed. There was no leader—none was needed. Everyone had a Missal. An organ accompanied us softly and kept us in unison. The chant was simple, traditional, as familiar to all of us as is the air of some well-loved Christmas Carol. We were all "saying" the same thing, closely united to the celebrant. The Credo became a corporate act of faith. The Mass a glorious drama in which we all had "lines."

It was an amazing experience, for which no one had prepared me. No one had thought to tell me, for all high Masses on Sundays and holydays are sung dialogued Masses up there. I do not ever remember a more recollected congregation, a more united group, a more thrilling feeling of accomplishing an act of public worship, a more profound sense of Catholic solidarity, at any Mass.

And yet, these folks were just the ordinary, plain, garden variety of Catholic, without any special training—just like you and me. "Why," I thought, "can't we...?"

I am asking you. Why *can't* we?

ALICE MARY RUSSELL.

BREVIARY ASSOCIATION OF THE LAITY

Astoria, Long Island.

TO the Editor: Throughout the Catholic world there is being manifested an awakening perception of things spiritual; and in this may be seen, if we consider the matter in its human aspect only, the inevitable reaction to current events. The collapse of our economic system has hurled the twin deities, materalism and individualism, from their throne in the hearts and souls of men. We have begun to pray.

For Catholics, if we but will it, out of the disaster of today tomorrow will arise upon a foundation laid strong and deep, a glorious superstructure wherein mankind, united and spiritually enlightened, will offer the true sacrifice of praise on the altar of Christ to the One Just and Merciful God, Father, Son, and Holy Spirit. That foundation is the most beautiful manifestation on earth of God's glory: the Church's divine liturgy—the Holy Sacrifice of the Mass, and the Divine Office.

Throughout the United States this awakening perception of things spiritual has been engendered through the

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efforts of the Liturgical Movement so gloriously initiated by the saintly Pius X, and so ably seconded and confirmed by the present Holy Father. Today many of the laity are using the Missal; and even some are reading portions of the Breviary. Not many months ago Bishop Schlarman of Peoria urged lay folks to participate not only in the Holy Sacrifice of the Mass, but also in the fuller liturgical prayer life of the Church—the Divine Office.

In accordance with the Bishop's suggestion, the Society of Approved Workmen (a lay organization whose members recite in private, and sometimes in choir, certain portions of the Divine Office) extends to Catholic men and women interested in the liturgy an invitation to membership in the Breviary Association of the Laity. Membership requires the daily recitation, privately, in English or in Latin, preferably the former for those not acquainted with Latin, of at least one of the seven parts or Hours into which the Divine Office is divided. There is no enrolment fee, and no dues. Further information, and an application blank, may be obtained from the Secretary, The Breviary Association of the Laity, in care of Approved Workmen, 189 Columbia Street, Brooklyn, N. Y.

EUGENE P. MCSWEENEY.

AIDING CATHOLICS IN MEXICO

Brightwaters, Long Island.

TO the Editor: In response to your appeal for suggestions regarding a way to help the Catholics in Mexico, do you think this would work? They must be made to know the depth and extent of our sympathies, and how else than by letter? Can you find a way to disseminate names and addresses? Then we can lay down a barrage of letters on their postal authorities that is bound to have some effect. Let's start writing letters to Mexican families, letting them know that we are standing by, and see what happens.

J. HARLIN.

FOR JUVENILES AND ADULTS

Minerva, N. Y.

TO the Editor: May one review a review? Michael Williams deals in his big inimitable way with Lord Howard's "Theatre of Life" but omits telling his readers what a grand book it is for boys from fourteen to seventy. Even the publishers sin through underpraise by saying, "Lord Howard's reminiscences must recommend themselves to mature readers." The book has every element of high romance that the exacting adolescent demands. It captivates him at the castle drawbridge and within three pages sends him skylarking with young Sir Esme and the dogs through the 6,000-acre park of Greystoke on a stiff Protestant Sunday. "The dogs, of course, would hunt rabbits even on Sundays. Trying to stop them from that godless habit provided a certain amount of exercise and excitement." At this point the American boy mentally "shoulders his duffel" to trek with the adventurous Sir Esme across five continents until "c'en est fait."

This book should be in libraries accessible to boys and girls.

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Next Week

NIETZCHE AND THE CRISIS, by Thomas A. O'Hara, examines that poetic philosopher's own claim that "I am dynamite." Nietzche hated Christianity and opposed to it the famous ideal of the pagan superman, the article demonstrates, because he completely misconceived Christianity. Christian charity is not a slave mentality; Christian culture is no opponent of true humanism; and Christianity is the direct opposite to the denial of life which Nietzche labeled it. . . . WOMAN IN TIME is a lovely passage from Gertrude von Le Fort's "Die Ewige Frau," translated for us by Lucile Harrington. First considering the strange difference of man and woman in the history of the generations, Miss von Le Fort then speaks of the single woman, and of the virgin, who in a positive way "signifies figuratively the religious exaltation and affirmation of the value of the individual in its ultimate relation to God alone." . . . In DR. BARNES AND CHRISTIANITY, Patrick Barry finishes his exposition of Harry Elmer Barnes's "History of Western Civilization." Having exhibited Dr. Barnes's peculiarly inadequate statement of primitive religion, he goes on to show—with even more conclusive authority as the evidence is more abundant—the perversion of historical evidence consequent upon the author's invalid metaphysical hypothesis that enters into his discussion of historical Christianity. . . . THE COMMON GOOD, by Virgil Michel, is the necessary conclusion to the article by the same author published February 14 which proclaimed that value as the proper object of social justice. The reader is surprised and stimulated to see how vague a term "the common good" has been. Virgil Michel's careful definition gives a surer sense of direction for social thinking which is most welcome to those desiring to wed theory and practise.

Books

Common Betterment

A Better Economic Order, by Rt. Rev. Msgr. John A. Ryan, D.D. New York: Harper and Brothers. $2.50.

THIS is essentially a realistic and practical program for economic reconstruction. However, the background of the economic depression, essential to a diagnosis of the defective operation of capitalism, is presented in the form of a synthesis of the contributions made by the leading thinkers on this phase of the subject during the last five years. Besides this valuable critique, Father Ryan demonstrates the applicability of the encyclicals to a workable program for recovery.

That is not to say that the author sermonizes vaguely on the maldistribution of income, deplores the popularity of materialism, or bids us choose between Rome and Moscow; on the contrary, he presents a carefully thought out application of accepted economic principles to his thesis: laissez-faire capitalism is dead, a new capitalism dominated by the barest fundamentals of social and economic justice is at hand. The impressive marshaling of facts to support this thesis should convince even a federal judge that economic equilibrium is impossible under a "catch as catch can" policy in business.

More specifically we are told that the eventual but remote substitute for the present-day régime of imperfect competition will be the cooperative grouping of all the parties at interest in each industry—bondholders, stockholders, managers, all grades of labor—to work for their common economic betterment. Although it should by now be a commonplace that the interests of each of these groups in the proper guidance of the industry are interdependent, because what forces unemployment on the staff must increase the risk of non-payment to the bondholder, curtail dividends and bring the executive back from the country club, nevertheless there have been only glimpses (as in the men's clothing industry) of the consummation of the kind of broad cooperation envisaged by the Pope. Under this régime the interest of the consumers would have to be cared for by their own cooperative organizations. The government would play the rôle of guardian of the general welfare and act as referee.

Because this kind of industry-wide cooperation is well developed only among employers, because the prevailing individualism of the easily hoodwinked consumer precludes much hope of his early enlistment, and because most labor leaders cling to the outmoded craft type of union, the following proposals are made for the immediate amelioration of the lot of the unemployed and substandard labor groups: banish unemployment by speeding up the operation of the public works device for the reestablishment of the "normal" volume of business, and by forcing temporarily the thirty-hour week on industry; facilitate the raising of the lowest wage rates to a living wage by reducing the rate of interest to provide a wider margin from which the employer may meet increased payrolls. This lowering of the cost of capital is to be induced by the issue of non-interest bearing bonds by the Treasury

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to the Federal Reserve Banks; the proceeds are for the financing of a $10,000,000,000 per year public works program. This would inject at least $20,000,000,000 of purchasing power into our deflation-torn economy.

After the emergency shall have been met by these measures, Father Ryan proposes a platform for the attainment of social justice: restore access to property ownership to the proletarian, reestablish the farmers' purchasing power, organize the semi-skilled and unsheltered workers in industrial unions, allocate a larger share of the national product to labor by these means coupled with a forced reduction in the rate of interest to 1 or 2 percent, tax more drastically excess profits, large incomes and bequests to counteract the tendency for property rights to become concentrated in fewer hands. Finally, the author recommends the use of the non-interest bearing bond financing of public works as a standard prevention of deflation because he looks upon the disruption of values as wasteful of the productive capacity of the nation in the form of idle plant and labor.

Parenthetically, it may be said that the widespread misunderstanding of the potentialities of the public works method, now being used in a half-hearted way by the administration, should be dissipated by Father Ryan's short and clear explanation.

However utopian the list of proposals for the attainment of "a better economic order" may seem when briefly summarized, their practical character is proved by the adoption of several of them and the imminent effectiveness of others. Thus the Public Works Administration is financed in a manner closely resembling that suggested by the author. To be sure, interest is paid on the short-term treasury certificates but at negligible rates. Capital is available to industry on such easy terms that even the railways can obtain it for less than 4 percent. The 50-percent rise in the general level of wholesale prices indicates the success of anti-deflationary measures. The industrial union takes on new life as John L. Lewis resigns from the American Federation of Labor in protest against their insistence on the organization of new industries like the manufacture of radio equipment, on the old craft basis. Excess profits taxes are coming in as corporate net incomes rise 60 percent above 1934 reports. However, one obstacle to the permanence of the program remains: viz., the attitude of the Supreme Court. This may be hurdled as the author suggests by the slow process of amendment, or by the Executive ignoring the decisions of the justices, by the displacement of several of the reactionaries by the passage of a seventy-year-of-age retirement bill applicable to all federal judges, or by the simple expedient of packing the Court by the appointment of additional appointments.

Although Monsignor Ryan's platform seems quite feasible, the reviewer dissents from his conclusions in two particulars. In the first place, the thirty-hour week seems to be a desperate expedient because it would cut the productivity of industrial labor by 20 percent, leaving the weekly compensation for each worker unimpaired. In other words the consumer is to be taxed in the form of higher prices for manufactured goods for the benefit of the minority of those gainfully employed (approximately

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37 percent in 1930 including those in transportation and communications).

In the second place, the reviewer finds himself less pessimistic than the author about the vitality of laissez-faire capitalism. Admittedly broken down, it requires heroic restoratives, its directors, the capitalist and the enterpriser, both stand convicted at the bar of public opinion for incredible ineptitude, inflexibility and ignorance of sophomore economics. Granting all these charges and more—that monopoly and special privilege were rampant as recently as 1930, that government by and for "Big Business" is far from dead, that those influential in business have, by and large, no intentions of mending their ways—nevertheless there are at least three economic developments that are even now indicating to the dirctors of the supercorporation that competition is becoming effective and that the opportunity for the small enterprise is widening with sufficient rapidity to make the common people less dependent for employment on the whims of large-scale management. In the first place, the position of the monopolist, even in the public utility field, is precarious because of the multiplicity of substitutes. For example, the volume of business in general has risen in the last year by 13 percent, yet the number of telephones in use shows scarcely any rise from the 1932 "low." Secondly, large-scale managements are finding it necessary to decentralize control in the interest of efficiency, witness the offer of grocery chain store companies to sell out to the store managers. Furthermore, the expansion of opportunities in the sale of service (as contrasted with the production of goods) affords, as Monsignor Ryan explains, the only practicable potential increase in the demand for labor. In this field the amount of capital required to promote an independent enterprise is very small; consequently the only economic advantage that large-scale business, generally speaking, ever had over the small-scale competitor, easy access to the capital market on terms not available to the "independent," loses much of its force. The other advantage touted by the promoters of "combines" may be classified as special privileges, legal and illegal. Those accorded legally under the protective tariff, or illegally by purchase of the franchise committee, dominance of the public service commission, or board of tax assessors, all these are becoming less easy to obtain from the servants of a public disillusioned and somewhat sophisticated by the experiences and revelations of the last six years.

GEORGE K. MCCABE.

Into Strange Lands

Discovery, by Richard E. Byrd. New York: G. P. Putman's Sons. $3.75.

THROUGHOUT the record of exploration the word "Discovery" has been predominant, and well was this word chosen for the journal of Admiral Byrd's second expedition. This word has lured men on, either for conquest, glory or the supreme urge for something new. Richard E. Byrd, a proven leader of men, belongs in the last category. For him the unknown is something to be

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translated into the known, and in his two expeditions to the land of everlasting snow and ice he has placed men in positions for scientific, geological and astronomical discoveries, besides personally making observations which will contribute to the future of man in far-reaching ways.

From the pages of "Discovery," there gleams the fascinating story of devoted men who put themselves under the command of a leader for a trip to the world's most desolate of places. In the Arctic Circle there is quite a diverse animal life, but in the Antarctic there is nothing living through the winter months, and once the supply ship leaves there is no escape. These men carried out through the long winter night preparations for journeys which would either make or break the expedition in the eyes of the world, and they succeeded in their efforts, as the results show.

The tale of these trips is a vivid description of hardships overcome in line of duty, of pushing forward over tremendous difficulties and a serene contemplation of things accomplished. One of these outstanding achievements was the moving of supplies to Little America so that the explorers could live there two years. This was accomplished by a new motive-power of polar transportation, that of the tractors, an energy worth the efforts of many dog teams combined, but this mode of travel was to prove inadequate in the Valley of tht Crevasses on the way to the Advance Base.

Through this failure they could not get sufficient supplies for three men to last the winter night, so it was up to one man to stay alone. In making the decision to stay Admiral Byrd proved himself the leader of his party by accepting the dangers of living by one's self in the Antarctic, and also by placing his party under the leadership of wise and able men. That he came out of the ordeal by his own will power was one of his greatest triumphs, for he had actually started to gain health after the last of June, and when the tractor party got there he was able to come out and greet them.

With the spring of the second year came the mapping of the coast line by air, the long sledge journey to Mary Byrd Land, and the discovery of new land and mountain ranges. These tales made highly interesting reading, and the reader's interest is aided by excellent protographic records of the party's stay in that coldest and remotest of lands, the Antarctic.

P. H. Williams.

The Unfit

Twentieth Century Psychiatry, by Wm. A. White, M.D. New York: W. W. Norton and Company. $2.00.

The Secret of Keeping Fit, by "Artie" McGovern, New York: Simon and Schuster. $2.00.

WHAT one of these books doesn't tell you, the other one does. It is all very fascinating.

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Published twelve times a year. Forty-eight pages each issue. In the United States, $2 per year, in Canada, $1.25; abroad, $2.50.

THE LITURGICAL PRESS
St. John's Abbey, Collegeville, Minn.

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in his chosen field. In the psychiatric profession, however, it is recognized that no man can speak with better authority on the subject he has elected. His approach is, naturally, wholly psychiatric, with a leaning to psychoanalysis because of the number of cures he has seen affected by analysis. It was under his supervision that Dr. Mühle conducted her distinguished research into automatic writing as a technique of analysis and actually effected some cures or organic cases. Dr. White's very strength is also his weakness. Whole ranges of human knowledge are dismissed as being not psychiatric. A little of Adler's respect for prayer, for instance, would be a graceful gesture. But here the writer no doubt is riding his own hobby. The book can be profitably read by any serious person. It is not affected with the vicious and stupid misuse of abnormal psychology in the description of the normal.

"Artie" McGovern took the boys who could not make the grade for the A. E. F., built them up, and sent them over to be shot at. Those that returned with battered nerves or bodies, he worked over with various brands of kinetic therapy, or, in simple English, exercises, and did them varying degrees of good. The present book is for peace ailments and is distinguished by its common sense. The exercises are not necessary, but anyone who wants to take them, no doubt might profit by them.

FREDERIC THOMPSON.

Disarming Charm

Personal Pleasures, by Rose Macauley. New York: The Macmillan Company. $2.50.

THESE essays of Rose Macauley express the most carefully cultivated Philistinism, the most gently nurtured hedonism. Her carelessness is of really notable proportions, checked, it would seem, only by a canny intelligence and a desire to have a very good prose style. With disarming charm she asserts the most complete discontinuity of experience. Disconcertingly, she might undoubtedly have included among her personal pleasures sincere and pleasant essays on Conscientious Care, The Endurance of Personality, Social Awareness, and even, with no great strain, The Existence of the Universe. She left them out of this book, however, and without any stern interludes one can learn delicately tasted joys to be found in Astronomy, Cows, Departure of Visitors, Following the Fashion, Parties, Not Going to Parties, Pretty Creatures, Taking Umbrage and fifty or sixty other not too assertive activities.

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